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Review.

SCS #1430

Thomas F. Torrance



SCS #1430

W A R N I N G

A G A I N S T

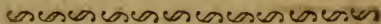
S O C I N I A N I S M :

DRAWN UP, AND PUBLISHED,

By a COMMITTEE of the ASSOCIATE
S Y N O D.

I N W H I C H,

Particular notice is taken, of a late Publication, intituled,
A PRACTICAL ESSAY *upon the* DEATH of JESUS CHRIST :
by Dr. M'GILL, one of the Ministers of A I R. —
The dangerous Errors in that ESSAY, are pointed out ;
and the opposite Truths established,



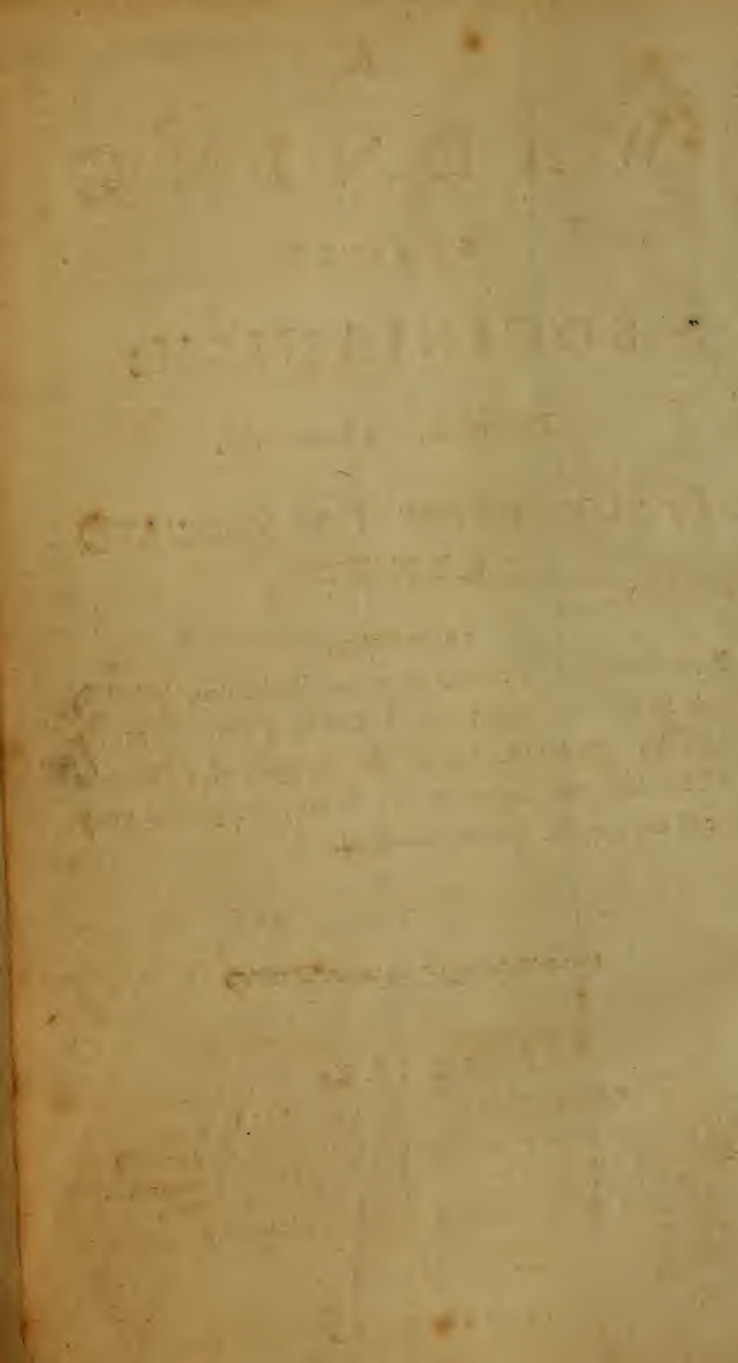
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in the different Congregations of the SECESSION.

M. DCC LXXXVIII.

[Price TENPENCE.]



NEW EDINBURGH, 6th. Sept. 1787.

THE ASSOCIATE SYNOD, taking into consideration, the prevailing growth of Socinian Errors; especially in some places of SCOTLAND: Appointed Messrs. JOHN BELFRAGE, JAMES MOIR, DAVID WALKER. MICHAEL GILFILLAN, SAMUEL KINLOCH, and ALEXANDER PIRIE, as a Committee, to meet when and where they find it convenient, in order to form an Overture, in condemnation of such damnable Errors; and for establishing the opposite Truths: Which Overture, they are to have in readiness, to be transmitted to next Meeting of Synod; and to be passed into an Act, by said Synod.

EDINBURGH, May 8th. 1788.

THE ASSOCIATE SYNOD being met, and constituted; and having read over the Heads of a Draught of A WARNING against SOCINIAN ERRORS, prepared by the Committee appointed at last Meeting; Resolved to thank the Committee, for the labour and pains they have taken, in preparing said WARNING: And to leave it to the Committee, to publish it; hoping that, thro' the blessing of God, it will be useful for establishing Christians in the present Truth; and for preserving them from being led away by the error of the wicked.

Extracted by DAVID GREIG, Syn. Cl.

FALKIRK, June 3d. 1788.

THE Committeee met. Read over part of the Draught of the WARNING against SOCINIANISM, and made some corrections.

STIRLING, June 17th. 1788.

THE Committee again met. Finished the reading of the Draught of the WARNING: And agreed, that it be published, with all convenient speed.

JOHN BELFRAGE, Comm. Cl.

A D V E R T I S E M E N T.

THE reader will perceive, from the Extracts above, that tho' the SYNOD appointed the Committee to draw up *A Warning against Socinian Errors*; yet this particular draught hath not come under a judicial review by the SYNOD, the heads of it only being read over before them: So that the Committee alone, are answerable to the public, for what is contained in this publication.

THE ASSOCIATED PRESS
NEW YORK, N. Y., MAY 1, 1917
TO THE EDITOR OF THE NEW YORK TIMES
SIR: I have the honor to acknowledge the receipt of your letter of the 28th inst. in relation to the article published in your issue of the 27th inst. concerning the activities of the German agents in the United States. I am sorry that I am unable to furnish you with the information requested, as the same is in the hands of the proper authorities.

I am, however, sure that the proper authorities will be able to furnish you with the information requested. I am, therefore, sure that you will be satisfied with the result. I am, very respectfully,
Yours truly,
J. Edgar Hoover

Enclosed for you are two copies of the article published in your issue of the 27th inst. concerning the activities of the German agents in the United States.

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Yours truly,
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W A R N I N G

A G A I N S T

S O C I N I A N I S M.

I N T R O D U C T I O N.

THE Church on earth, is as a lily among thorns, or a lamb in the midst of ravening Wolves. Her state is a militant state. Many enemies are combined against her, under Satan as their head. Not only hath she enemies without, who by open violence and persecution attempt her destruction; she hath also enemies within, who by secret fraud seek her ruin: of this sort are false teachers.

THE Gospel of CHRIST, is the grand engine appointed by GOD, for demolishing the strong holds of Satan, in the heart, and in the world, 1 Cor. x. 4. *The weapons of our warfare, are not carnal, but mighty through God, to the pulling down of strong holds, &c.* Accordingly, that enemy doth what he can to mar its success: and the most effectual scheme he hath devised for that purpose, is by stirring up false teachers to corrupt the truth

WE read of the primitive Christians, that they were of one heart, and of one mind; but, alas! that blessed unanimity did not long subsist. When the Apostles were employed in sowing the good seed of the word, the wicked one was busy in sowing his tares. Even in the apostolic age, we find many false teachers had arisen in the Christian Churches. Thus

some among the Corinthians, denied the doctrine of the Resurrection, maintaining that it was past already. Some among the Galatians, denied the doctrine of Justification by the free grace of GOD, reigning thro' the righteousness of Christ; teaching the necessity of persons being circumcised, and keeping the Law of Moses, in order to their being justified.—Some among these Christians, to whom James writes, denied the binding obligation of the moral Law, as a rule, upon believers, maintaining that they might live as they list. And some professing Christians, even went so far, as to deny the divinity of Christ, against whom the Evangelist John writes.

HAVING found the success of this scheme, Satan hath continued to pursue it; and, by this means, he hath done the greatest damage to the Church. The Church hath suffered more from Satan in the character of a serpent, than she hath done from him in the character of a lion. The flood of error which the dragon hath cast out of his mouth, hath been more destructive to the Church, than ever the flood of persecution was. Some errors, if believed and reduced to practice, are damning to the soul. Gal. v. 4. *Christ is become of no effect to you, whosoever of you are justified by the law.* A wound in the head will kill a man, as well as a wound in the heart.—The Apostle Peter warns these Christians to whom he writes, that some would arise among them, who would *bring in damnable heresies, even denying the Lord that bought them; and bringing upon themselves swift destruction*, 2 Pet. ii. 1. And Paul ranks heresies among the works of the flesh: *Of the which, saith he, I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God*, Gal. v. 20, 21. Yea, every error is in some measure hurtful to the soul. As sound doctrine is the precious rain, with which the flowers of grace are nourished, so false doctrine is the mill-dew, which blasts these heavenly plants.—As sound doctrine is the wine, which cheers the heart of God's people; so false doctrine is the poison, which injures their spiritual health.

WHEN we consult the history of the Church, we find she hath not always been in the same flourishing condition.—Sometimes we find her in prosperity, at other times in adversity. Sometimes we find her, as it were, in the bloom and vig-

vigour of youth, looking forth, fair as the morning, clear as the sun : at other times we find her covered with wrinkles, her countenance disfigured, her beauty defaced. The answer which the watchman of Dumah (Isa. xxi. 12) is represented as giving to the question, *What of the night?* namely, *The morning cometh, and also the night*, is applicable to the state of the Church in general. Her history is made up of mornings and nights succeeding one another.

THE apostolic age was as the morning. Then the darkness of Jewish superstition, and Pagan idolatry, was dispelled by the light of the Gospel. That heavenly light which appeared in Judea, was quickly diffused thro' the nations around ; so that, in a few years, almost every corner of the then known world was enlightned by it. But, alas! the night soon came on. Before the Apostles had finished their course, several corruptions had crept into the Christian Churches : and after they had quit the stage, corruption gradually increased, like a little leaven leavening the whole lump. The darkness of error continued to advance, till at last it issued in the dark night of Popery.

AT the blessed Reformation, the morning again came.—The light which was almost extinguished for some ages before, then shone forth brightly, driving Popish darkness before it, thro' many of the nations of Europe. By means of the preaching of Luther, Zuinglius, Calvin, &c. the eyes of multitudes were opened, to see the errors, the idolatry, and superstition, of the Church of Rome: Whereupon they boldly renounced her communion, throwing off the yoke of Antichrist, coming out from the mystical Babylon, that they might not be partners with her in her plagues. Then there was a remarkable pouring out of the Spirit, so that the primitive age of Christianity seemed to return. But, alas! a black night seems again to be coming upon us! The darkness of Arminianism, hath, for some time past, been overspreading the horizon of the Protestant Churches, and now the grosser darkness of Socinian errors seems to be following.

IT is long since the Socinian heresy first began to trouble the Church. About the beginning of the fifth Century, Pelagius, who was a native of Britain, taught the leading

doctrines of Socinianism, and drew away disciples after him: and altho' his errors were condemned by several national councils, and were fully and ably refuted by the famous Augustine, yet these tares were never wholly rooted out. — Soon after the Reformation from Popery, we find the errors of Pelagius were openly embraced by a number of persons in Poland, whose system was afterwards compleated, and cast into proper form, by Faustus Socinus, with the assistance of the papers of his uncle Lælius: from him, accordingly, this heresy takes its name. These heretics being zealous to propagate their damnable doctrines, sent out missionaries to the different Protestant Churches, to make proselytes: but they had little success, except among the Transylvanians. For some time bygone, however, Socinianism seems to have gained much ground, particularly in the neighbouring Church of England; and, we are sorry to add, in the Church of Scotland also: as appears from a late publication of Dr M'Gill, one of the ministers of the established Church in Air, intitled, “A Practical Essay upon the Death of Jesus Christ:” wherein the leading doctrines of Socinianism, are maintained and defended.

It gave us great pleasure, to find several individuals boldly standing forth to defend the truth, against this open attack made upon it *. Yet, notwithstanding the noble defence which they have made, the Synod looked upon themselves, as called upon, in a more public manner, to lift up the standard of truth, against this enemy, who is threatening to come in upon us as a flood. And, accordingly, appointed a Committee of their number, to draw up a Warning against these dangerous errors; and thus to sound an alarm to all under their inspection, and to all of the generation into whose hands this publication may come, solemnly calling them, to be on their guard against these damnable doctrines, which are published
at

* See Socinianism unmasked, in four Letters to the Lay-members of the Church of Scotland, &c. by a friend to truth.—A Sermon on CHRIST'S Agony in the Garden, by the Rev Mr John Russell of Kilmarnock.—The Scripture Doctrine of Redemption, by the Death of our Lord Jesus Christ, stated and defended, &c. by the Rev. Mr. James Moir, of Tarbolton. And, Discourses on the Divine and Mediatorial Character of JESUS CHRIST, by the Rev. Mr. Patrick Hutchison of Paisley.

at this day: and, in opposition to them, to hold fast the form of sound words, and to stand fast in the liberty, wherewith Christ hath made them free.

IT is not intended, regularly to review the whole of the publication referred to; and to point forth the erroneous expressions contained in it, as they lie in order. All that we intend, is to cull out some of the leading articles of that system of doctrine, which is imposed upon the world, under the notion of the faith once delivered to the saints: and to shew that it is not the Gospel of Christ, but another gospel, very different from that which is delivered unto us in the Holy Scriptures; and which is excellently summed up, in our Westminster Confession of Faith, which we profess to have espoused, as agreeable to, and founded upon the word of GOD.

CHAP.

C H A P. I.

A short Summary of the System of Doctrine, delivered in the Practical Essay upon the Death of Jesus Christ.

THE sum of the doctrine contained in the Essay appears to be this : The Scripture-revelation is perfective of human reason ; there is nothing in it, which, if rightly understood, is not consonant to our reason : so that all these mysteries, or doctrines, which cannot be fully understood, are to be rejected, as not fair interpretations of Scripture.—Adam was not created perfectly holy, but was formed, as to the state of his soul, in a condition similar to that in which we are : he did not represent his posterity : and the death threatened against him, was merely natural death, or the separation of the soul from the body.

ALTHO' God's law is perfect, and cannot but require perfect obedience ; yet God does not expect an obedience absolutely perfect from men, but is willing to accept of sincere obedience in its stead ; and as a remedy for the defects of our obedience, he requires repentance.—Repentance and sincere obedience are the conditions of salvation. God designed from the beginning to bring men to happiness in this way ; this was always God's method of saving men, tho' the Gospel alone clearly reveals it. All men have power to fulfill these terms, or to repent, and give sincere obedience to God's law, if they will.—Altho' the Heathen are pardoned upon their repentance, and accepted upon their sincere obedience, according to the light which they have ; yet we Christians have this advantage above them, namely, we have a more clear revelation of the rule of duty, higher motives to obedience, and a more assured hope of pardon upon our repentance.

CHRIST

CHRIST is not God equal with the Father, but a man of our own order, altho' vested with an extraordinary office, and endued with extraordinary powers. His errand into the world, was not to purchase salvation for men, but to make a clear and distinct revelation of the rule of our obedience, to exemplify it in his holy life, and to assure sinners of their obtaining pardon upon their repentance, and of their being accepted upon their sincere obedience.—The sins of an elect world were not imputed to Christ, nor did he bear the punishment due to them by his sufferings and death.—Christ's death was not necessary, in order to his accomplishing the end of his mission, but was merely accidental, arising from the wickedness of the Jews, at the time in which he appeared among them.—Christ suffered at the hands of men only, but suffered nothing immediately from his Father. His agony in the garden, did not arise from the Father's pouring out his wrath upon him, but from the prospect of his bodily torments.

ALTHO' Christ did not purchase any saving blessing to his people by his obedience, yet as it often fares the better with wicked men, for the sake of the saints; so such regard hath God, to the obedience of Christ, that for his sake, he bestows some favours upon men.—Christ's intercession is prevalent with the Father, in the same way, that the prayers of the saints are prevalent, in behalf of others.—Christ did not properly enter upon the execution of his priestly office, till he ascended into heaven; where he perfectly expiates all sin, past, present and to come, provided it be repented of, by pardoning it: altho' strictly speaking, the pardon and justification of believers, will not take place till the last day, when their bodies shall be raised from the dead, and they will be put in possession of immortal life.

THE above appears to us a genuine sketch of the doctrine contained in the Essay referred to, and imposed upon the world as the faith once delivered unto the saints. Some of the articles are expressly asserted, and others of them plainly implied, in what is there laid down, as will afterwards appear. And to allude to the words of the sons of Jacob to their aged father, so may we say here to all you who have tasted that the Lord is gracious, *This doctrine have we found, know now whether it be the gospel of Christ or not?* The doctrines of Christ's

Christ's Divinity, of his Obedience to the Law in our room, and of his Satisfaction to Justice in our stead, are the marrow of the Gospel : these make it a feast of fat things to perishing sinners, a feast of wines on the lees, a feast of fat things full of marrow, of wines on the lees well refined. On this account the sound of the Gospel is a joyful sound, and the tidings which it brings are glad tidings of great joy : therefore when these doctrines are taken away, the marrow of the Gospel is gone, the glory is departed from it.

WE now proceed to take a more particular survey, of the several articles in the above summary ; to point out that they are contained in the Essay under review, and at the same time to shew, that they have no foundation in the Scriptures of truth.

CHAP.

C H A P. II.

*The Doctrine of the Essay respecting Human Reason,
examined and refuted.*

THE sum of its doctrine upon this article, is: That the Scripture revelation is perfective of human reason.—There is nothing in it, which, if rightly understood, is not consonant unto reason: and, therefore, these mysteries or doctrines which cannot be understood, are to be rejected as misinterpretations. Thus saith he, Page 491. line 6th, “On these accounts it may be safely affirmed, that no doctrine was ever taught in the world, so ennobling to human reason, as the Gospel; or so perfective of the reason of man.” From these words, taken in connection with the rest of the Essay, it appears, that, according to our author, the gospel revelation was intended to aid and assist human reason. Reason teaches us the rule of that obedience which God requires of us, but the gospel teaches it more perfectly.—Reason discovers that God will pardon sin upon Repentance, but the gospel discovers this more certainly. Whereas the plan of salvation revealed in the gospel, is wholly beyond the ken of reason. It is such as the reason of man, and even the reason of angels, could never have discovered, tho’ they had sat in council from eternity until now.

AGAIN, Page 469. at the top, he observes, “The gospel does not address itself to brute creatures, but to these who are rational. It encourages and requires the faithful exercise of that leading faculty of man, which we call reason; and all its words, fairly interpreted, are perfectly consonant thereunto.” And again, Page 532. line 12th, speaking of revealed truth, he saith, “It is consistent, in every part, with itself, and with reason, the original gift of God.”—These expressions plainly imply, that all the doctrines of revelation are accommodated to the level of reason; that they are

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such

such, as, when proposed to reason, it consents unto them, and approves of them; and that the dictates of revelation and of reason are unison. But in opposition to this, the apostle teaches, that *the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned*, 1 Cor. ii. 14. And hence, not many wise men, after the flesh, are called.—The Heathen Philosophers, who were the greatest masters of reason in their day, were the most determined enemies of Christianity, because its doctrines did not correspond in some things, with the notions which their reason suggested.

HE teaches that all the doctrines of revelation may easily be understood. Page 469. line 15th. “This divine philosophy does not amuse us with barren speculations, but is a popular and practical science, wholly intended to sanctify the heart, and govern the life: it does not require capacity and penetration to understand it, so much as an honest mind, which hungers and thirsts after righteousness.” And again, Page 532. line 7th, speaking of revealed truth, he saith, “It is addressed to the understanding of man; and thro’ the understanding to the heart. It is therefore intelligible, and may with reasonable attention, and honest views, be understood and known.” According to this, there are no mysteries in revelation. It contains no doctrines which, tho’ revealed, cannot be understood: and therefore the doctrines of the Trinity, of the personal Union of the divine and human Natures of the Redeemer, the Mystical Union between Christ and believers, the Resurrection of the dead, &c. are no part of the divine record. Accordingly, these passages of Scripture which seem to reveal these doctrines, must be viewed as not fairly interpreted; and of necessity such a sense must be affixed to them, as to make them consonant to our reason.

WHILE we maintain there is nothing in revelation, which can be proved to be contrary to right reason; yet we frankly acknowledge, that there are many doctrines in it, which are above reason: the short line of our finite understanding cannot reach the bottom of these depths. Were human reason perfect, as it was in man’s primitive state, there would be no cavalling at Scripture-mysteries, tho’ they still exceed the capacity of reason, when it is perfected above.

THE

THE doctrine of our author upon this head, seems to accord with that of the Socinians, who maintain that Reason is the standard of revelation, to which all the doctrines of revelation are to be brought; and to be received or rejected, according as they appear agreeable to this standard or otherwise. As the tyrant Procrustes of old, behaved towards such as incurred his displeasure, he measured them by his own bed; when they fell short of the length, he caused their bodies to be stretched out, till they arrived at the measure: and when they were too long, he caused the excess to be lopt off: Just so do Socinians deal with the Scriptures; they measure them by the standard of their feeble Reason, and either add to, or take from them, according as they seem to come short of, or to exceed that standard. Many of the Socinians refuse that the penmen of Scripture were inspired in all that they wrote, or that the whole of the Scripture is from divine inspiration: and that we are to judge what is from inspiration, and what is not, according as it agrees or disagrees with our depraved reason. The Dr. softens this a little, he calls it a misinterpretation.

REASON, it is acknowledged, serves various uses respecting Revelation. Thus, Reason is of use in discovering the truth of Revelation. The Bible discovers itself to Reason, to be the Word of God, by the many internal and external marks of its divinity: The sublimity of its mysteries, the purity of its doctrines, the holiness of its precepts, the majesty of its style, the admirable consent of all its parts, and the scope of the whole, which is to give glory to God; together with the exact accomplishment of its prophecies; the many astonishing miracles which were wrought by Moses and the prophets, and by Christ and his apostles; the wonderful effect which the gospel hath had, upon such as have embraced it, in reforming their hearts and lives; and the amazing success with which it was attended at its first publication, notwithstanding the publishers of it were mean and illiterate men: its doctrines were not calculated to humour the prejudices, and indulge the corrupt inclinations of men; and the learning and power of the world were combined against it: All these put together, are a full and convincing proof to reason, that the Bible is a revelation from God.

FURTHER, Reason is of use, in explaining that revelation, which God hath made unto us in the Scripture. The Scriptures are to be explained, according to the common sense of the words, except when it is evident from the connection, that the language is metaphorical. When the meaning of any part of Scripture is dubious, we are carefully to compare Scripture with Scripture, explaining those passages where the Scripture speaks more darkly, by those where it speaks more clearly. The Scripture is the best expositor of itself.

AGAIN, Reason is of use in tracing out the analogy of faith, or the beautiful connection, which the several parts of revelation have with one another. These doctrines which the Bible reveals, do not jar and discord, but sweetly harmonise. The doctrines of revelation, are not a confused mass, but constitute a regular system. They are not a loose heap, but form a body compacted together. The peculiar doctrines of the gospel, are so many links of one golden chain, they all hang upon one another. The receiving of one of these leading doctrines, in its consequences includes the reception of the whole : and the denying of one of these leading doctrines, in its consequences infers the denial of the whole. When one member of the body is cut off, the comeliness of the whole is disfigured : and, in like manner, when one leading doctrine of the gospel is dropt, the beauty of the whole is defaced, and the glory is departed from it.

AND, in a word, Reason is of use in defending the doctrines of revelation, against the attacks made upon them by the adversaries. It is useful, as it were, in wiping off the dust, which gainsayers throw upon the truth ; and in pointing out the weakness of these objections, which they raise against it. Thus our blessed Lord, when defending the doctrine of the Resurrection against the Sadducees, reasons from that text, where God designs himself *the God of Abraham, and the God of Isaac, and the God of Jacob* ; justly inferring from it, not only that the souls of these godly men still lived, but also that their bodies would be raised at last ; seeing *God is not the God of the dead, but of the living*, Matth. xxii. 32.

THUS, Reason is of manifold use, respecting revelation.— But while it is thus an handmaid to revelation, we must be
aware

aware of exalting it above the mistress. While it holds the place of a witness, to attest what is revealed; it must not occupy the place of a judge, to pass sentence upon revelation. Having exercised our reason, in discovering that revelation, which God hath made unto us; now reason must give place to faith. It becomes us to believe whatever God hath revealed in his word, upon the footing of his own testimony.—Implicit faith is due to God, as well as implicit obedience. As we are to do whatever God hath required, because he requires it; we are also to believe whatever God says, because he hath said it. The divine testimony, is a firm foundation for our faith to rest upon. Seeing God cannot be deceived, for he is omniscient and knows all things; neither can he deceive, for he is infinitely holy, abundant in goodness and in truth: we need not be afraid to set to our seal to the truth of his testimony. What tho' many of the doctrines of revelation are mysteries, which scorn the grasp of our human understandings; it does not become us to object, and say, How can these things be? We must admire what we cannot comprehend, crying with Paul, *O the depth!* Rom. xi. 33. The apostle, as it were, had been attempting to fathom the depth of God's counsels, but he found that impossible. After he had added line to line, till his whole stock was exhausted, he cannot yet find the bottom: and accordingly he breaks out in a way of admiration, crying, *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

THERE are mysteries in nature. The formation of our bodies is a mystery. Who can tell how the bones do grow in the womb of her that is with child? The nature of our soul; the bands with which it is united unto the body; the manner how it actuates it; and how soul and body mutually influence one another: these are mysteries. Who can pretend to explain the manner how plants and vegetables grow? Whence it is that they assume such a particular form, and reflect such a particular colour? Who can pretend to account for the wonderful virtues of the Loadstone; and the astonishing effects of the electrical fluid? Yea, almost every thing in nature is a mystery. All God's works, like himself, are unsearchable, and past finding out. And is it any thing strange, that there should be mysteries in revelation?—We believe the

the mysteries in nature, which we cannot comprehend, upon the footing of the testimony of our senses; and is it not at least equally reasonable, we should believe the mysteries in revelation, upon the footing of the divine testimony?

WHEN we read our Bibles, we must not view ourselves as judges of the word, but must cheerfully submit to be judged by it. It becomes us to sit as disciples at Jesus feet, to learn of him. Our hearts should be as melted wax before the word, to receive whatever impression it may make upon us. Having discovered what the Spirit saith unto the Churches, it becomes us implicitly to set to our seal to the truth of it — We must cheerfully submit our understanding to the authority of God's word, as well as subject our will to the authority of his law. We should act as little children, in accounting our heavenly Father's saying a thing, reason enough for our believing it; as well as his commanding a thing, reason enough for our doing it.

C H A P.

C H A P. III.

A Review of the Doctrine of the Essay, respecting Man's Primitive State, and the Covenant made with him.

THE Socinians deny, that Adam was created with original righteousness; or inclined only to that which is good: For this, they assert, is inconsistent with a state of trial and probation. They deny that he sustained the character, of the head and representative of his posterity: and maintain that the death threatned against him, was only natural death, or the destruction of his being. These sentiments our author seems to have adopted. Thus he teaches,

THAT perfect obedience was impossible for man even in his best estate. Page 238. line 17th. " That a frail and
" fallible creature, such as man is in his best estate, endowed
" with animal passions as well as reason, and allied, by the
" constitution of his nature, both to angels, and to brutes,
" should be able to secure his happiness for ever, by his own
" perfect obedience; he who made him, knew it to be im-
" possible." Man's best estate, was surely his primitive state: now, if perfect obedience was impossible for Adam, even in his primitive state, that necessarily implies in it, that he was not created perfectly holy.

AGAIN he teaches, that God designed from the beginning, to bring the race of men to happiness, by the right exercise of their rational powers, or in other words, by their sincere obedience. Thus saith he, Page 237. at the foot, " In creat-
" ing the race of men, therefore, God, according to his good-
" ness, designed them for happiness—happiness without end:
" not absolutely however, and infallibly, without any care
" on their part; but in consequence of the right exercise of
" their

“ their rational powers, their free choice, and faithful endeavours, &c.” But if men were to be brought to happiness, by their own obedience, that says, they were not to be brought to it by Adam’s obedience; and so that he did not represent them. Accordingly he describes the way of salvation, as being now the same, that it was to our first parents; and that we have the same ability, to fulfill these conditions, which they had: and indeed, as will afterwards appear, the scheme of his doctrine in general, is inconsistent with Adam’s federal representation.

AND further, he teaches that the death which was threatened against Adam, is that from which men are delivered, by the resurrection of their bodies at the last day.—Thus, Page 240. line 9th, speaking of the sin of our first parents, he observes, “ They indeed from that moment became subject to inevitable death, with all their posterity. But it was the good pleasure of almighty God, that this death should not be eternal, as the rigour of the law required it to be, but only temporary: that mankind should be delivered from it by a resurrection, and restored to a capacity of enjoying immortal happiness, &c.” Which plainly supposes, that the death threatened against Adam, was only natural death, or the separation of the soul from the body: for this is the death, from which men are delivered, by the resurrection. But in opposition hereunto, the Scripture teaches us,

1. THAT Adam was created in a state of perfect holiness. We are told that *God made man upright*, Eccles. vii. 29.—When he fell from the hand of his Maker, he was all fair, having no spot in him. There was no cloud in his understanding, it was a lamp of light: he had a large and extensive knowledge of God, of his nature and perfections, of his mind and will; as also of himself, and of his fellow creatures.—There was no rebellion in his will, it was an obedient subject to God; it followed God’s will as the shadow does the body. And there was no disorder in his affections; they were like a well-tuned instrument, every string in proper tune, every affection set upon its proper object, and in a proper measure.

GOD

GOD created man after his own image, Gen. i. 26. *God said, Let us make man in our image, after our likeness:* Which image of God, as the apostle explains it, consists in knowledge, righteousness, and holiness. Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* Compared with Eph. iv. 24. *And that ye put on the new man, which, after God, is created in righteousness and true holiness.* Not only was Adam formed after the natural image of God, being endowed with a soul, which, like God, is a spirit, possessed of an understanding and a will: he was also formed after the moral image of God, in righteousness and holiness.

As God required of Adam perfect obedience to his law; so he provided him with sufficient power, for the performance of it. God was not to Adam an hard and austere master, reaping where he had not sown, and gathering where he had not strawed. While he required important work at his hand, he was not like the Egyptian task-masters, who demanded brick, but gave no straw; for he amply furnished him for his work.

2. THE Scripture teaches us, that Adam in the Covenant of Works, represented his natural posterity. Rom. v. 19. *By one man's disobedience, we are told, many were made sinners.* By the many here, as is evident from the whole of the context, we are to understand all Adam's natural posterity, descending from him by ordinary generation. These were made sinners by his disobedience. When he sinned, they sinned. When he transgressed God's law, and so broke the Covenant; they transgressed, and broke the Covenant in him. But how could this be, unless he had been, not only their natural root, but also their federal head.

AGAIN, Adam's posterity are punished for his sin: a sure evidence that they were represented by him. Rom. v. 18. *By the offence of one, or, as it may be rendered, by one offence, judgment came upon all men to condemnation.* That is, When Adam offended God, by eating the forbidden fruit, not only did judgment come upon himself to condemnation; but judgment came upon all men to condemnation. Not only was Adam himself condemned; but all his posterity were con-

demned in him. Hence we are born sinful and corrupt, and death passes upon all men, even upon them who have not sinned, after the similitude of Adam's transgression; such as infants, Rom. v. 14. The sufferings and death of infants, is a clear proof, that they are sinners. It would be unjust in God, to punish an innocent person. Accordingly, the apostle expressly ascribes the universality of death's empire, unto this cause, that all have sinned. Now, seeing infants are not capable of actual transgression, death passing upon them, is an undeniable evidence, that they sinned in Adam, as their representative.

FURTHER, Adam was an eminent type of Christ. He is expressly called, *The figure of him that was to come*, Rom. v. 14. This supposes that there was something about Adam, in distinction from the rest of men, wherein he eminently resembled Christ: and what could that be, but his being the head and representative of all his posterity, in the Covenant of Works; as Christ was the head and representative, of his spiritual seed, in the Covenant of Grace. But how widely different is the inheritance, which the two Adams transmit to their respective seeds. The first Adam conveys sin and death to all his posterity; but the second Adam conveys righteousness and life to all his spiritual seed. Rom. v. 15. *If thro' the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.* Verse 17th. *For, if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life, by one Jesus Christ.* 1 Cor. xv. 22. *For, as in Adam all die, even so in Christ shall all be made alive.*

3. THE Scriptures teaches us, that the death threatned against Adam, was not merely natural death, but also spiritual and eternal death: the one consisting in the separation of the soul from God, and the other in the separation of soul and body from God, and lying under his wrath in hell for ever. The death threatned against Adam, was the same death which is the wages of sin: but this is not merely natural or temporal, but also eternal death. Hence it is opposed unto the eternal life, which comes to believers thro' Christ Jesus. Rom. vi. 23. *The wages of sin is death, but the gift of God is eternal*

eternal life, through Jesus Christ our Lord. And again, Rom. v. 21. That as sin hath reigned unto death, even so might grace reign thro' righteousness, unto eternal life, by Jesus Christ our Lord.

THE death threatned against Adam, was the same death which the law now threatens against the sinner: for the language of the law, is now the same that ever it was. But this is not merely temporal, but also eternal death. Gal. iii. 10. *Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.* And this curse includes in it, not only the miseries of this life, and natural death itself, but also the pains of hell for ever. Psal. ix. 17, *The wicked shall be turned into hell, and all the nations that forget God.*

AND, in fine, the death threatned against Adam, was the same death which shall be inflicted upon all the wicked and ungodly at last: for God inflicts no greater punishment upon the sinner, than he denounces against them in his law. But this is not only temporal, but also eternal death. *Depart from me, ye cursed* will Christ say to these upon his left hand, *into everlasting fire, prepared for the devil and his angels,* Matth. xxv. 41. Therefore let us hold fast these Scripture-doctrines, in opposition to the corrupt doctrine of the Essay.

HOLD fast the doctrine respecting man's primitive integrity. It is injurious to the holiness of God, to suppose, that he created man in such a state, as he is at present. And, when we reflect upon man's original righteousness, can we refrain from crying out with the prophet, Lam. iv. 1. *How is the gold become dim! How is the most fine gold changed! The crown is fallen from our head: Wo unto us, that we have sinned.* Man's heart, at first, was a fair and beautiful temple, in which God dwelt: but, by the fall, this temple was demolished; the holy lamp was put out; the holy fire was extinguished, and the carved work was broken to pieces. But, rejoice O believer, this temple shall not always lie in ruins; it shall be reared up again. This work was begun in your regeneration, and the hands of the same Zerubabell, which have laid the foundation of that spiritual building, will also, in due time, put the finishing hand to it. And, when the cope-stone is put upon it, it will appear more glorious than the first temple. Christ

repairs the ruins of the fall to advantage To allude to the words of the Prophet, For brass, he brings gold; and for iron, silver; and for wood, brass; and for stones, iron.

HOLD fast the doctrine, respecting Adam's representing his posterity, in the Covenant made with him. The federal headship of Adam, in the Covenant of Works, and the federal headship of Christ, in the Covenant of Grace; are doctrines closely linked with one another: they stand and fall together. The maintainance of Adam's federal headship, implies in it, the maintainance of Christ's federal headship: and the denial of the one, leads, in the issue, to the denial of the other. Yea, these two articles, are the two hinges, upon which all the peculiar doctrines of revelation turn. They are the two pillars, which support the whole fabric of revealed truth.—Accordingly, it is the great aim of the enemies of the truth, to overturn these foundations; knowing, that if these foundations be destroyed, the whole fabric will tumble down.

AND, in like manner, hold fast the doctrine respecting the Penalty of the Covenant of Works. If the punishment threatened against Adam, in that Covenant, was only temporal death, as our author supposes; then it follows, that it is only temporal death, which sinners have to dread: their fears of hell, that lake that burns with fire and brimstone, where the worm dieth not, and the fire is not quenched; are but idle fancies, and vain chimeras. And, if the punishment threatened against Adam, was only temporal death, then, it seems, that deliverance which Christ hath obtained for his people, is only a deliverance from temporal death. How injurious is this doctrine to the glory of the blessed Redeemer? and what a fatal tendency must it have, to cool the fire of the saints love and gratitude unto him? But remember, O believer, that debt you owe to the Redeemer, is infinitely greater, than that which the author acknowledges. You are not only indebted unto Christ, for delivering you from temporal death at last; you are also indebted unto him, for delivering you from spiritual death, and hell, the second death; even Tophet, which is ordained of old, the pile whereof, is fire and much wood; and the breath of the Lord like a stream of brimstone, doth kindle it, Isa. xxx. 33. What infinite obligations, then, are you under, to love the Redeemer, and to glorify him, with your bodies, and with your spirits, which are his.

C H A P. IV.

*A Review of the Doctrine of the Essay, concerning
the Law of GOD.*

THE author grants, that the Law of God requires perfect obedience. Page 251. line 18th “ The Law of God, “ (saith he) cannot exact less from a reasonable and moral “ creature, than perfect obedience ; nor allow of any trans- “ gression.” And again, Page 238 line 6th. from the foot. “ At the same time, his law, which is the law of eternal “ rectitude and truth, could not, in the nature of the thing, “ require less of man, as the rule of his conduct:” viz. than perfect obedience, spoken of immediately before : “ that is, “ it could not permit him to neglect or violate his duty, in “ any instance or degree, without becoming liable to punish- “ ment, and forfeiting some portion of his happiness.”— But, at the same time, he teaches, That, knowing perfect obedience was impossible, from creatures such as we are, endowed with animal passions, and surrounded with temptations, “ The supreme Lawgiver determined from the beginning, to “ mitigate in our favour, the rigour of law ;—and to accept “ of repentance and sincere obedience, instead of sinless “ perfection.” Page 251. near the foot.

BUT the apostle teaches very different doctrine to the Galatians, when he tells them, Gal v. 3. *I testify again to every man that is circumcised, that he is a debtor to do the whole law.* The legal teachers in Galatia, taught their disciples, to expect justification by the works of the law ; among which, in their opinion, circumcision held a principal place.— And, accordingly, they required the Gentile Christians in Galatia, to submit to circumcision, as a principal part of that righteousness, by which they were to be justified. But the apostle warns them, that he that is circumcised, is a debtor to do the whole law. As if he had said: If you will be justified by the works of the law, and submit to circumcision for that end, remember you must do the whole law. The law will accept of no less than perfect, personal, and perpetual obedience. *Cursed is every one, is its language, that continueth not in all things, which are written in the book of the law, to*
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do them. It is not enough, that you perform *many* things, written in the book of the law ; that you give obedience to its leading precepts ; but you must do *all* things, written in the book of the law : you must obey it in lesser, as well as in greater matters. And it is not enough, that your obedience be perfect for a time ; but you must persevere therein to the end. You must *continue* to do all things written in the book of the law. Upon the least transgression, it denounces its curse against you. James ii. 10. *For whosoever shall keep the whole law, and yet offend in one point, is guilty of all.* And therefore, would the apostle say, If you set about being justified by the law, you had need first to sit down and count the cost ; considering whither you can come up to its terms, or not ? The law knows not what it is, to compound with sinners, and to take a part, when they cannot pay the whole. Perfect obedience must be given to its precepts, and full satisfaction to its penalty ; otherwise there is no justification by it. Match. v. 18. *For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled.* It is owing to persons ignorance of the law, that they desire to be under it, as a covenant. Gal. iv. 21. *Tell me, ye that desire to be under the law, do ye not hear the law.*

AGAIN, the Author teaches us, Page 251. at the foot, that God “ makes allowance for human error and imperfection ” And again, Page 238. line 9th. That he is “ willing to overlook involuntary frailties, and smaller blemishes——but determined to punish with everlasting destruction, the obstinately wicked and impenitent.” The Socinians, as well as the Papists, maintain that there are some sins which are venial, tho’ others are mortal : and this distinction our Author seems here to adopt. He must admit, that these frailties, and smaller blemishes, of which he speaks, are transgressions of God’s law ; for he grants, that it requires perfect obedience : and seeing these lesser blemishes, are transgressions of the law of God, they must be sins ; for the apostle tells us, 1 John iii. 4. *That sin is the transgression of the law.* Now, how harsh does it sound in pious ears, to assert, that God gives allowance for little sins.

THIS doctrine casts a high reflection upon the holiness of God ; and is a saying, upon the matter, that God is such a one as ourselves, and can approve our sin. As God necessarily loves holiness, so he necessarily hates sin. Every sin is contrary

trary to his nature, and is a transgression of his holy law; and therefore he cannot but be displeased with it. *He is of purer eyes, than to behold evil; or look on iniquity, but with detestation and abhorrence*, Hab. i. 13. And this doctrine is very unfriendly to morality. If God overlook our involuntary frailties, and smaller blemishes; certainly we may warrantably overlook them too. It is safe to follow God's example. If no guilt is contracted, and no punishment incurred, by these smaller blemishes; then, it seems, we may sin a little, without danger; we may indulge the flesh a little, without hazard.— But the Dr. does not inform us, how far we may go on, in the path of sin, with impunity:

THE doctrine of our Author here, seems to be much the same, with that of the Scribes and Pharisees, in the days of Christ's tabernacling among us. These learned Rabbies had but loose notions of morality. They imagined, that if they did not transgress the letter of the law, they were not criminal. So was it with the certain ruler, of whom we read, Luke xviii. 18. who came to Christ, saying, *Good Master, what shall I do to inherit eternal life?* When our Lord said to him, *Thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother.* He answered, *All these have I kept from my youth up.* He had not transgressed, it may be, the letter of these precepts, and accordingly he looked upon himself, as a righteous man, who needed no repentance. But, in opposition to this doctrine, our Lord teaches us, that every sinful desire is criminal, tho' it do not ripen into action. Matth. v. 22. *But I say unto you, that whoso is angry with his brother, without a cause, shall be in danger of the judgment, &c.* Again, Verse 28th. *But I say unto you, that whosoever looketh upon a woman, to lust after her, hath committed adultery with her already in his heart.* Verse 19. *Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.* The wages of sin, the apostle assures us, is death, Rom. vi. 23. Not only is death the wages of some sins, but of sin in general. Not only is it the wages of great sins, but also of little sins, which the Author calls involuntary frailties, and lesser blemishes.

BEWARE, O Christians, of having slight thoughts of sin. Remember there is an infinite evil in it, as it strikes against an infinite God. You know an offence rises in its criminality,

in proportion to the dignity of the person, against whom it is committed. An injury done to a superior, is more criminal in the eye of the law, than the same injury done to an equal. To assault and wound an equal, may expose a person to some corporal punishment; but to assault and wound a king, would be death without mercy. And, therefore, every sin being an offence against an infinitely holy God, hath an infinite evil in it. Further, every sin breaks thro' an infinite obligation. Our esteem and love to persons, should correspond with the measure of their worth and excellence. The more excellent any person or thing is, the higher obligation are we under to esteem them: and, therefore, seeing God's excellencies are infinite, we are under an infinite obligation to love him, and to evidence this love, by keeping his commandments. Therefore, sin is an infinite evil, as it breaks thro' an infinite obligation: and, accordingly, it deserves an infinite punishment. It deserves a punishment infinite, objectively, or the loss of an infinite good; and it deserves a punishment infinite, extensively, or the loss of this infinite good; with a lying under the effects of his displeasure, for ever.

ALTHO' some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others: yet, remember, that no sin is little in itself. Every sin deserves God's wrath and curse, both in this life, and that which is to come. For the least sin, you justly deserve to be excluded from the kingdom of heaven, and to have your portion with the devil and his angels. We should be daily coming to the blood of *Christ*, for the pardon, not only of our *great* sins, but of our little sins. And we should be daily mourning before God, on account of our *smaller*, as well as on account of our *greater* transgressions of God's law. The greatest saint on earth, has reason to mourn, on account of the imperfection of his services; because he does not render unto the Lord, according to the benefits received from him; because he makes such a poor return of love to God; and because God gets such poor service at his hands. *We are all as an unclean thing, (saith the Church); and all our righteousnesses are as filthy rags, Isa. lxiv. 6.* *

* If the reader desires further satisfaction upon this point, he may consult the Scripture-Doctrine of Redemption, from page 45, to page 57. where the unchangeable nature of the Law, in its precept and sanction, is very fully established.

C H A P. V.

*A Review of the Doctrine of the Essay, respecting
the Way of Salvation.*

NO question, of greater moment to men, can be proposed, than that which we have recorded, Mich. vi. 6. *Where-with shall I come before the Lord? and bow myself before the high God?* How a guilty sinner may obtain pardon, and so escape the wrath and curse of God, due to him for sin? and how a lost sinner may be restored to the favour of God, and to the begun enjoyment of him here, and the full enjoyment of him hereafter? — These are questions of the utmost importance. An error here, is certainly fundamental. We may err in other things, and yet our salvation be sure; but, if we mistake the way of salvation itself, how dangerous must the mistake be. Let us hear what our Author saith upon this head.

Page 237. at the foot. “ In creating the race of men, therefore, God, according to his goodness, designed them for happiness,—happiness without end: not absolutely, however, and infallibly, without any care on their part: but in consequence of the right exercise of their rational powers, their free choice, and faithful endeavours; by the practice of true piety, and virtue; and a steadfast adherence thereunto, amidst all the tentations incident to their state: He being willing to overlook involuntary frailties, and smaller blemishes; and even to allow the benefit of Repentance, in case of wilful sins: but determined to punish with everlasting destruction, the obstinately wicked and impenitent. In this way, we are taught to look for salvation, by the gospel; and none of our kind, strictly speaking, could ever be saved on any other terms.” We had occasion to quote part of this passage, on a former article. Again, Page 25. next the foot: “ The supreme law determined
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“ from the beginning—to accept of Repentance and sincere
 “ obedience, instead of sinless perfection. This was always
 “ God’s method of saving men, tho’ the gospel alone hath
 “ clearly revealed it.” Page 350. line 8th. from the foot;
 he explains the doctrine of Christ, to be, “ The new Cove-
 “ nant, promising the remission of sins, and eternal life, to all
 “ sinners, who repent and live virtuously.” Page 240.
 line 16th. he tells us, That it was the good pleasure of God,
 that mankind should be “ restored to a capacity of enjoying
 “ immortal happiness; of which they should, in due time,
 “ be put in the actual possession, if they sought it by sincere
 “ Repentance, and a patient continuance in well-doing, tho’
 “ attended with imperfections.” Page 401. in a foot note,
 he says: When the sinner repents, “ in that case, his Justice
 “ is satisfied.” And Page 348. line 12th from the foot,
 he calls Repentance, “ the haven of rest,” to which sinners
 are to fly.

THE sum of the doctrine of the Essay, upon this head, is :
 That the way of salvation is now the same that ever it was.
 That from the beginning, God determined to bring men to
 happiness, by repentance and sincere obedience : which con-
 ditions, as will afterwards be shown, he takes for granted, are
 in every man’s power to fulfill. As this is a point of such
 magnitude, it might reasonably have been expected, that the
 Author would have been at some pains to establish it, by solid
 Scriptural arguments. But, as if conscious that this was a
 plan of human devising, which could not stand the test of the
 unerring rule, he does not attempt to bring it to that touch-
 stone. And that this way of salvation, laid down in the
 Essay, hath no foundation in the Scriptures of truth, will
 clearly appear, if we consider,

1. This doctrine of the Essay is injurious to the divine
 Perfections. The glory of God requires, that sin be not
 pardoned, without a satisfaction. God’s holiness requires
 satisfaction for sin. God hath revealed himself in the word,
 as an holy God, who is infinitely free from, and hates all sin.
 But, did he not testify his displeasure against sin, by punishing
 it, his creatures might be ready to conclude, that he did not
 hate sin so much as he hath declared. God’s justice requires
 satisfaction for sin. Every sin, upon the matter, is a renoun-
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cing God's authority ; it is an attempt to degrade him from his throne, and to pull the crown from his head. It is an arraignment God's Wisdom, a provoking his Holiness, a challenging his Goodness, and bidding defiance to his Power, and a thrust at the very Being of God himself. Hence wicked men are represented in Scripture, as—*stretching out their hands against God :—strengthening themselves against the Almighty :—as—running upon him, even on his neck ; upon the thick bosses of his buckler*, Job xv. 25, 26. And, therefore, justice to himself, requires that he give it a due recompense of reward.

EVERY sin is a violation of God's holy law. It is upon the matter, a trampling God's law under our feet, and a casting it behind our back : and, therefore, justice to his law, and a regard for the honour of it, requires that the threatening against sin be executed, either upon the sinner, or upon a surety in his stead. It would be unjust in an earthly judge, to suffer the open violators of the law, to escape without punishment. Were the law suffered to be trampled upon, with impunity, its authority would soon be brought into contempt, every one would be encouraged to transgress ; and thus government would be unhinged ; confusion, and every evil work, would prevail. And, therefore, certainly such injustice must be far from the Judge of all the earth. And, in a word, God's faithfulness, requires satisfaction for sin. The language of the law is, *The soul that sinneth, shall die. Cursed is every one, who continueth not in all things, written in the book of the law, to do them*, Gal iii. 10. And, therefore, if the threatening were not executed, God's faithfulness would fail.

THE very light of nature, seems to have taught the Heathen, the necessity of a satisfaction for sin ; as appears from the almost universal custom of offering sacrifices, which obtained among them. True, indeed, it may be supposed, that this custom was handed down to them, by tradition, from Noah : but it would soon have been lost, along with other traditions, had it not been supported by the dictate of nature, which taught them the necessity of a satisfaction for sin.

AND, as the glory of God requires, that sin be not pardoned without a satisfaction ; so, Repentance is no due satisfaction for sin. In human governments, tho' criminals be penitent,

this is not viewed as a sufficient atonement for their crime. The punishment they have incurred, must be inflicted; otherwise the law is not satisfied. Far less can the repentance of a sinner, be sustained by God, as a sufficient atonement for his sin. The injury done to God, cannot be repaired at such an easy rate. Nothing less will satisfy justice, than that the curse threatned, be endured.

FURTHER, it is injurious to the divine Perfections, to suppose, that God will accept of sincere obedience, as the foundation of the sinners title to eternal life, in the room of perfect obedience. It is injurious to God's wisdom, to imagine that he hath delivered to man, a law, as the rule of his government over him, while, at the same time, he is determined, never to act according to it. What reflection is it upon God's wisdom, to suppose that he insists upon terms with his creatures, from which terms he is resolved to recede: that he demands more from them, than he intends to take: and that he denounces threatnings against them, which he never means to execute. God is the Judge of all the earth, *And shall not the Judge of all the earth do right?* And, therefore, how injurious is it to God's justice and faithfulness, to suppose that he pronounces a sinner righteous, who is unrighteous: that he accounts him a fulfiller of the law, who is, in reality, a transgressor of the law: and that he adjudges him to be entitled to the reward promised, who, in reality, is exposed to the curse threatned.

2. The way of salvation published in the Essay, is just a Covenant of Works. It is of the same nature with the Covenant made with Adam in a state of innocence; with this difference, that sincere obedience is accepted, in the room of perfect obedience: but greater or less in the degree, do not alter the kind. True, indeed, the Author denies, that it may be called a Covenant of Works; because God hath manifested his grace, in accepting of sincere, instead of perfect obedience. But, upon the same principles, the Covenant made with Adam, in his primitive state, was not a Covenant of Works; seeing God manifested his grace, in promising eternal life to Adam and his posterity, upon his giving perfect obedience to the law; which perfect obedience, was due by him, as God's creature: so that by performing it, he merited
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nothing, being merely an unprofitable servant, who had done only what was his duty to do.

WHAT makes a Covenant, to be a Covenant of Works, is, when the reward is promised, upon condition of Work to be performed; so that the performance of the work, intitles to the promised reward. And thus the way of Salvation, published in the Essay, is precisely a Covenant of Works; wherein, according to our Author, God promises to us eternal life, upon condition of our repentance, and sincere obedience: by the performance of which condition, 'we obtain a title to the reward promised. Yea, in consequence of his sentiments, respecting man's primitive state, he maintains, that the way of salvation now proposed to us in the gospel, is the very same, which was proposed to Adam at first. " This (he says) was " always God's method of saving men." Page 252. line 2d. And, again, he tells us, " It never was the intention of " almighty God, to save men by what is called a Covenant " of Works, without grace." That is, (as he explains himself) not by perfect obedience, but by sincere obedience. But, in opposition hereunto, the Scripture represents the plan of salvation thro' Christ, as a new way, which is come in the room of the old way of the Covenant of works, Heb. x. 20.

3. THE doctrine of the Essay, respecting the way of salvation, seems to be much the same, with the doctrine of the legal teachers, in Rome and Galatia; against whom Paul writes, in his epistles to the Romans and Galatians. The sum of their doctrine was, That men are justified by the deeds of the law. These works by which they expected to be justified, included not only their acts of obedience to the Ceremonial Law, but also their acts of obedience to the Moral Law. While they maintained, that the Ceremonial Law was still in force, they never asserted that the Moral Law was abrogated. And that obedience upon which they founded their hopes of acceptance, was not an absolutely perfect, but a sincere obedience. We have no evidence, that they laid claim to perfection.—The sacrifices which they presented from time to time, according to the precepts of the Ceremonial Law, contained a confession that they were sinners: and while they looked for justification by their works, they did not wholly renounce Christ. Thus the doctrine contained in the Essay, respecting
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the way of salvation, is the same with that of the legal teachers in Rome, and Galatia. And, therefore, what the apostle, by the Spirit of God, saith against these false teachers, may be viewed as equally directed, against the doctrine of the Essay.

4. THE way of salvation laid down in the Essay, is expressly contrary to Scripture. The Author teaches us, that we are saved by Repentance and sincere obedience: that is, in other words, by Works. But, in express contradiction hereunto, the apostle asserts, that we are not saved by works. Eph. ii. 8, 9. *For, by grace are ye saved, thro' faith; and that not of yourselves, it is the gift of God: not of works.*—Gal. ii. 16. *By the works of the law, shall no flesh be justified.* And, again, Rom. iii. 20. *Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for, by the law is the knowledge of sin.* These words in the last clause of the verse, contain an argument, to prove the doctrine in the preceding clause. The Law declares to all who are under it, that they are sinners; that they have fallen short of that obedience, which it requires of them; and, therefore, they cannot be justified by it.

LET it not here be objected, That by the Law, by the deeds whereof, no flesh shall be justified in God's sight; is meant the Ceremonial Law. For the Law, of which the apostle speaks, is that by which we shall be judged at the great day, Rom. ii. 12. It is that Law, the work wherof, is written upon the hearts of the Gentiles; so that they do by nature, the things contained in it, Verses 14, 15. It is that Law, which the Jews transgressed, by stealing, committing adultery, and sacrilege; on which account, the name of God was blasphemed among the Gentiles, Verses 21, 22, 24.—And, in fine, it is that by which every mouth is stopped, and the whole world rendered guilty before God, Rom. iii. 19.—All which characters belong to the Moral Law. It is not denied, that the Law, of which the apostle speaks, includes in it, the Ceremonial Law: But, it is no less evident, from what hath now been said, that it also includes the Moral Law.—These works upon which the carnal Jews, and Judaising teachers, built their hopes for salvation, included not only their acts of obedience to the Ceremonial, but also to the Moral Law. *God, I thank thee,* said the Pharisee, *that I am*
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not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week; I give tithes of all that I possess, Luke xviii. 11, 12. There we find the Pharisee boasting of his moral duties; of his justice, his chastity, &c. as well as of his ceremonial duties; that he gave tithes of all that he possessed, &c.

AGAIN, let it not be objected, That by the works of the Law, by which no flesh can be justified, we are to understand perfect works; as if all that the apostle had intended in these Scriptures, was to teach us, that no man can give perfect obedience to the Law. For, it will not be denied, that the apostle, in the passages quoted, is condemning the doctrine of the carnal Jews, and Judaizing teachers among the Christians: and, therefore, unless we suppose, that he is combating with a man of straw, we must conclude, that he denies justification by works, in the same sense, in which the carnal Jews, and Judaizing teachers, maintained it. Now, we have formerly shown, that these legalists made no claim to absolute perfection. That obedience, upon which they founded their hope for salvation, was their sincere obedience. And, consequently, when the apostle asserts, in opposition to them, that by the deeds of the law, no flesh living can be justified; we must understand him as asserting, That no man can be justified by his sincere obedience to God's law. Thus it is evident, that the doctrine of the Essay, and the doctrine of the Scripture, respecting the Way of of Salvation, are directly contrary to one another. And, when this is the case, it is easy to determine, which of them we are to believe. Whither it be right in the sight of God, to believe God rather than men, judge ye.

5. THE way of salvation, by Repentance and sincere obedience, laid down in the Essay, is evasive of free grace.—*By grace are ye saved,* saith the apostle to the believing Ephesians, Eph. ii. 5. And, again, Verse 8th, *By grace are ye saved, thro' faith; and that not of yourselves, it is the gift of God.* The building of men's salvation, is wholly a building of rich mercy, and free grace, Psal. lxxxix. 2. *Mercy shall be built up for ever.* The foundation of this building was laid by free grace; the superstructure is reared up by free grace; and the capstone will be put upon it at last, with shoutings, grace, grace unto it. All the perfections of God are exalted in

in the plan of salvation by Christ: but, in a special manner, the free grace of God is exalted by it. *There grace reigns thro' righteousness*, Rom v. last. Grace reigns in the contrivance; it reigns in the purchase; and it reigns in the application of salvation. But, the way of salvation, laid down in the Essay, is everlive of free grace.

If men be saved by their repentance and sincere obedience, then their salvation is a debt due unto them: for, saith the apostle, Rom. iv. 4. *To him that worketh, is the reward not reckoned of grace, but of debt.* That is, when the reward is obtained by working; when it is work performed, which gives a title to the reward promised; in that case, the reward is not of grace, but of debt. Salvation by grace, and salvation by works, are represented by the apostle, as perfectly inconsistent. Rom. xi. 6. *And, if by grace, then it is no more of works; otherwise, grace is no more grace. But, if it be of works, then is it no more grace; otherwise work is no more work.* If men be saved by their repentance, and sincere obedience, or in other words, by their works, as the author asserts; then, the apostle being judge, salvation is no more of grace. And thus the way of salvation, laid down in the Essay, is everlive of free grace.

6. To teach that men are saved by their repentance, and sincere obedience, is to introduce boasting. The apostle informs us, that boasting is wholly excluded, by the law of faith, Rom. iii. 27. Pride seems to have been the first sin of the fallen angels, 1 Tim. iii. 6. And it was also a chief ingredient in the sin of our first parents. The tempter assured them, that upon their eating the forbidden fruit, they should be as Gods, knowing good and evil: that was the bait which caught them. And, therefore, in laying the plan of salvation, God hath contrived it so, that there is not the least handle for the sin of pride.

THESE two questions, which the apostle proposes, are sufficient, for ever, to stop the mouth of boasting. *Who maketh thee to differ from another? And what hast thou, that thou didst not receive?* 1 Cor. iv. 7. There is a great difference, betwixt the condition of the people of God in this world, and that of the rest of mankind: and there will be a greater difference

rence between them in the other world. There, *God's servants shall eat, but the wicked shall be hungry: God's servants shall drink, but the wicked shall be thirsty*, Isa. lxxv. 13. But it is God's free grace alone, that maketh them to differ. The people of God have much; they are all rich, in a spiritual sense: all things are theirs. Yet they have nothing, but what they have received. He that glorieth, must glory in the Lord. When the saints are introduced into the heavenly city, they will have no ground to say concerning it, as Nebuchadnezzar, of old, said concerning Babylon, *Is not this great Babylon, that I have built?* For its builder and maker is God.

BUT, if men be saved by repentance and sincere obedience, boasting is introduced. Hence the apostle assigns this, as one reason, why men are not saved by their works, that there may be no room for boasting. *Not of works*, saith he, *lest any man should boast*, Eph. ii. 9. Which plainly implies in it, that, if men were saved by works, they would have occasion for boasting. Again he observes, that, *if Abraham were justified by works, he hath whereof to glory*, Rom. iv. 2. In these words, the apostle adduces this as one argument, to prove that Abraham was not justified by his works: that, in this case, he would have something to glory in. According to the plan of salvation laid down in the Essay, if that question be put to the righteous man, *What hast thou, that thou hast not received?* He may boldly answer, I have received nothing, as a free gift, from God, more than others have received.—Whatever distinguishing blessings I possess, are a debt due to me, upon the footing of my repentance, and sincere obedience. And, if the question be put, *Who maketh thee to differ?* He may answer, I made myself to differ. Whatever difference there is between my condition, and that of others, is owing to this; that I made a right use of my natural powers, which they did not.

7. If men be saved by their repentance, and sincere obedience, then there was no need for the death of Christ. The work of our salvation, was costly and expensive work. It was costly work to the Father. John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* And it was expensive work to Christ. It cost him his mean birth,

his sorrowful life, and bloody death. But, according to the plan of salvation laid down in the Essay, this cost and expence was needless. If men can save themselves, as the Author supposes they can, in this case, there was no need for God to provide a Saviour for them. If men can pay their own debt, which they owe to law and justice, there was no need for a surety, to pay it, in their room. If men can work out a righteousness of their own, in which they can appear with acceptance before God; there was no need for Christ, to work out a righteousness for them. If men can obtain a title to eternal life, by their own sincere obedience; there was no need for Christ to obey the Law in their stead. And, if men can atone for their own sin, by their repentance; there was no need for Christ, to satisfy justice in their room. If righteousness could have come by the law, then Christ is dead in vain.

TRUE, indeed, while the Doctor maintains, that men are saved by their repentance and sincere obedience; he still finds need for Christ's coming into the world: namely, to give us a clear revelation of the rule of our obedience; to exemplify it in his holy life; and to confirm his doctrine by his death.—But he can never adduce a sufficient reason, why these ends might not have been as well gained, by the life and death of any holy man, as of the Son of God. To teach that men are saved by their repentance and sincere obedience, issues, in its consequences, in a denial of the Godhead of Christ; of his substitution in our room; and of his making atonement for our sin, by his sufferings and death: Which doctrines are the marrow and substance of the gospel. Accordingly, as will afterwards appear, the Doctor gives up with these precious doctrines.

THUS we have shewn, that the doctrine of the Essay, respecting the way of salvation, is injurious to the divine Perfections.—It is, strictly, a Covenant of Works.—It is the same, for substance, with the doctrine of the carnal Jews, and Judaizing teachers; against whom Paul writes, in the epistles to the Romans and Galatians.—It is expressly contrary to Scripture.—It is evasive of free grace.—It introduces boasting: and renders the death of Christ needless.

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ACCORDINGLY, We find the great apostle of the Gentiles, solemnly renouncing this way of salvation, Philip. iii. 7, 8, 9. *But, what things, saith he, were gain to me, these I counted loss, for Christ: Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is thro' the faith of Christ; the righteousness which is of God by faith.* While Paul was in his unconverted state, he set an high value upon his carnal privileges, as a Jew:—*Circumcised the eighth day; of the stock of Israel; of the tribe of Benjamin; an Hebrew of the Hebrews; as touching the law, a Pharisee, Ver. 5.* And, he also set an high value upon his sincere obedience unto the law: *Ver. 6. Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless.* But, when it pleased God to reveal his Son in him, he saw things in another light. These things which he formerly counted gain, he now counted loss. His carnal privileges, and his sincere obedience, which he had before set such an high value upon, now appeared base and contemptible in his eyes. Instead of meriting any blessing at God's hand, he saw that his best works, justly exposed him to God's wrath and curse. Instead of rendering him lovely and amiable in God's eyes, he saw that they polluted and defiled him, as dung. He saw all his righteousnesses to be but filthy rags; and, accordingly, he renounced them all, in point of any dependance upon them; and desired to be found in Christ, not having on his own righteousness, which is of the law, but that which is thro' the faith of Christ Jesus, the righteousness of God by faith. Here the apostle distinguishes between his own righteousness, which is of the law, and that which is thro' the faith of Christ Jesus; the righteousness which is of God by faith. The first of these he renounces, as his justifying righteousness, in whole, or in part: and, in the last of them, he desires to be found before God.

AND, the same mind which was in Paul, was in all his fellow saints. Hence is that expression, Gal. ii. 16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the*

works of the Law: for, by the works of the law, shall no flesh be justified. That a man is not justified by the works of the law, but by the faith of Jesus Christ, was a truth which Paul and his fellow saints, believing Jews, as well as believing Gentiles, were persuaded of. Accordingly, they believed in Christ Jesus, that they might be justified by the faith of Christ. Instead of looking to their own repentance and sincere obedience, by faith; they looked to Christ alone, for salvation. Instead of building their confidence, on any works of righteousness which they had done, they fled to Christ, who is the end of the law for righteousness, to every one who believeth. They presented Christ's righteousness, alone, to God, as the foundation of all their hope, and of their plea for every blessing. They presented it to law and justice, as an answer to their charges. They presented it to Satan, as an answer to his accusations. And they presented it to conscience, as an answer to its challenges.

WE solemnly warn all, into whose hands this publication may fall, to be on their guard against this dangerous doctrine of the Essay. As Paul said to the Galatians, *Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace*, Gal. v. 4. So we would say unto you: If you seek to be justified by your repentance, and sincere obedience, Christ is become of no effect unto you — If you look for salvation by your own works, in so doing, you renounce salvation by Christ: and thus Christ shall profit you nothing. Be assured of it, that the law is now become weak thro' the flesh.—It is become weak to justify; weak to confer life upon the sinner: and that by reason of the flesh; by reason of our inability to come up to its terms. The way to life by working, is shut up since the fall.

CHRIST, in his incarnation, obedience, and death, is the only way, by which a sinner can have access to God; to the begun enjoyment of him here, and to the compleat enjoyment of him hereafter. *I am the way, and the truth, and the life*, saith he: *No man cometh unto the Father, but by me*, John xiv. 6. Such as think to get to heaven, by any other road, will meet with an awful disappointment. They shall never see that better country, except it be afar off. Christ is the only foundation, God hath laid in Zion, for sinners to build upon,

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for eternal life. *Another foundation can no man lay, than that is laid, which is Christ Jesus,* 1 Cor. iii. 11. Such as build upon this foundation, are wise builders; they build upon a rock, and the gates of hell shall never prevail against them. But such as build upon their repentance, and sincere obedience, they build upon the sand; and, at last, their building will fall. That hope, which hath no other pillar to support it, will prove like the hope of the hypocrite, which shall perish, and shall be as the giving up of the ghost.

CHRIST's righteousness is the only robe, in which you can appear with acceptance before God. O then, submit to this righteousness.—Lay the weight of your salvation upon it.—Let this be the foundation of all your hope, and the ground of your plea for every blessing. When you contemplate your enormous guilt, let this give you comfort, that *the blood of Jesus cleanses from all sin*: and this fountain of a Redeemer's blood, is not a fountain sealed, but a fountain opened.—Accordingly, present that blood to God, as the atonement for your sin. When you contemplate your worthlessness, that you have no money, no price; let this give you comfort, that *worthy is the Lamb that was slain*. There is an infinite worthiness in Christ's obedience unto the death; and present that to God, as the price of your salvation.

WHEN law and justice take you by the throat, saying, *Pay what thou owest*: Instead of foolishly answering, with him in the parable, *Have patience with me, and I will pay thee all*: present to them, the payment which the Surety made, and the discharge which he got up. Seek not to divide the glory with Christ, by joining your filthy rags, with his spotless robe: but be content that he should have all the glory of your salvation. Paul, in the name of all his fellow saints, is not ashamed to own, that they were indebted to God's free grace, reigning thro' the righteousness of Christ, for all. *Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of Regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, thro' Jesus Christ, our Saviour,* Tit. iii. 5, 6. And, the glorified saints cast their crowns at Christ's feet, in token of their acknowledgment, that they are indebted to him, for all the glory to which they are advanced. They sing, *Salvation to our God, who sitteth upon the throne; and unto the Lamb.* Rev. vii. 10.

C H A P. VI.

*A Review of the Doctrine of the Essay, concerning
Original Sin, and the Natural Powers of Man.*

AS we have formerly shown, our Author denies the imputation of Adam's sin to his posterity. In consequence hereof, he denies that we derive a corrupt nature from Adam. According to his account of the matter, mankind are now in the same condition, as to the state of their souls, in which they were at their creation. See Pages 238, 239. He acknowledges, that an obedience absolutely perfect, is impossible, from creatures such as we are, endued with animal passions, as well as reason; and allied, by the constitution of our nature, both to angels, and to brutes. But seeing, according to his doctrine, God determined from the beginning, to mitigate, in our favour, the rigour of law; to make allowance for human error and imperfection; and to accept of Repentance and sincere obedience, in room of sinless perfection: he maintains that it is in our power, if we be willing, to fulfill these terms. Thus,

PAGE 231. near the foot, he tells us: " In obedience to
 " the command of Christ, and by his assistance, we can repent
 " and believe the gospel: put off the old man, and put on
 " the new: and do such other things as are requisite to-
 " wards our sanctification: without which, it would have
 " been in vain to command them." Here, indeed, he speaks
 of the assistance of Christ; but, we must remember, that,
 agreeably to his system, all the assistance which Christ gives
 us, is in a moral way; by setting before us, the rule of our
 duty, recommended by his example, and enforced by the
 promise of pardon and eternal life, upon our repentance and
 sincere obedience. Hence, saith he, Page 404. near the foot,
 " God hath already saved you, so to speak, so far as depends
 " on him; I mean, as far as can be done in a moral way: that
 " is,

“ is, consistently with your freedom of will, and with the
 “ nature of that holiness and happiness, to which he desires
 “ to bring you.” According to this, all the assistance which
 Christ gives us, is given already in the Scripture.

HE tells us, Page 460. line 2d. “ That God expects nothing
 “ from us, which he hath not given us ability to perform.”
 To the same purpose, Page 252. at the foot. “ We are
 “ capable, by proper exertions, of making proficiency in virtue
 “ and goodness : and, while we keep the highest standard of
 “ perfection in our view, and aim at it continually, we shall
 “ attain to greater excellence, than we could have done, by
 “ forming ourselves upon a more imperfect model.”——
 Page 253. near the foot. “ Without a faithful endeavour
 “ to fulfill God’s law, in its utmost extent, we cannot approve
 “ ourselves sincere in his service : but, with it, tho’ we have
 “ come short and offended in many things, he will graciously
 “ account and treat us as holy and unblameable, and irre-
 “ proveable in his sight.”

Page 291. line 11th. he tells us, God “ hath put it in our
 “ power, by the practice of righteousness, to be happy our-
 “ selves, and blessings to others :—certainly to gain inward
 “ peace and comfort in every situation here below, and
 “ to deliver our own souls in the day of the Lord.”——
 Page 389. line 12th. speaking of faith, he says, “ Nor can
 “ it ever be wanting in us, or die in us, but by our own fault.”
 Page 406. line 13th. speaking of the love of God, he saith :
 “ It is the least return we can make : It is what the worst of
 “ men are capable of.” Page 438. line 8th. he speaks of
 some, who, for the sake of speculative truth, “ have sacrificed
 “ Christian love ; which was certainly within their reach,
 “ and would not have failed to make them virtuous and
 “ happy.” See to the same purpose, Pages 463, 475, & 476.
 But, in opposition to this doctrine of the Essay, the Scripture
 teaches us,

1st. THAT, we bring corrupted natures into the world
 with us. It is said, upon occasion of the birth of Seth, That
*Adam begat a son in his own likeness, after his image, and
 called his name Seth,* Gen. v. 3. Here, the image of Adam,
 after which, Seth was begotten, is opposed to the image of
 God,

God, after which, Adam was created. When man sinned, he lost the image of God; he fell from his original purity, and became corrupt; and, accordingly, begat a son, corrupt like himself. *Who can bring a clean thing, out of an unclean? Not one.* It is an universal law in nature, that like begets its like. Adam, our natural root, being corrupt, the branches which spring from him, must be so too. *That which is born of the flesh, is flesh*, saith our Lord to Nicodemus, John iii. 6. By the flesh, in these words, we are to understand human nature, 'as corrupted and defiled: hence, it is opposed to the Spirit, or to our nature, when sanctified and renewed — Accordingly, our Lord assures us, that corrupt men transmit a defiled nature to their children. True, indeed, the Socinians alledge, that by *flesh*, in the passage now quoted, is meant frail dying creatures; and that the sense of the words is, That those who are born of frail dying parents, are themselves frail and mortal. But, whatever we are to understand by *flesh* here, it is undeniable, the Saviour mentions it as that which renders regeneration indispensably necessary. *That which is born of the flesh, is flesh. Marvel not that I said unto thee, ye must be born again*, Verse 7th. Now, it certainly is not frailty and mortality, but corruption and depravity, which renders regeneration necessary.

I was shapen in iniquity, saith David, *and in sin did my mother conceive me*, Psal. li. 5. In that Psalm, we find the Psalmist confessing before God, his sin in the matter of Uriah, in all its aggravating circumstances; and he traces up the impure streams to their corrupt fountain; not with a design to alleviate his sin, but with a view to affect his soul more sensibly with a sight of its filthiness.

THIS corruption of nature, hath overspread the whole soul. The Understanding, is a dungeon of darkness. The Will, is an iron sinew, which will not bow to the Will of God. The Affections are full of disorder and confusion. The Conscience is, in a great measure, blind and unfaithful. The Memory quickly forgets what is good, and firmly retains what is evil and trifling. *The whole head is sick, the whole heart is faint; from the crown of the head, to the sole of the foot, there is no soundness.*

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AND, how early does this corruption of nature discover itself! *Even a child*, Solomon tells us, *is known by his doings*, Prov. xx. 11. We are transgressors from the very womb, and go astray, as soon as we are born, speaking lies.—Gen. vi. 5. *And God saw that the wickedness of men was great in the earth; and that every imagination of the thoughts of his heart, was only evil, continually.* How striking is the expression! every word is emphatical. It is not said, *some* imaginations of the thoughts of the heart are evil; but, *every* imagination of the thoughts of the heart is so. It is not said, every imagination of the thoughts of the heart, is *partly* evil; but, it is evil *only*. And, it is not said, every imagination of the thoughts of the heart is at *some times* evil only; but it is so *continually*. And, least we should think, that this horrid picture, was only applicable to the wicked generation before the flood; the same charge is brought against men, after the flood. Gen. viii. 21. *And, the Lord said in his heart, I will not again curse the ground any more, for man's sake; for the imagination of man's heart, is evil from his youth.*

THIS melancholy truth is not confirmed from Scripture only, but also from experience. What is the history of the world, but just a history of the corruption of human nature; or of the wickedness of man. The godly, in all ages, have been but a small handful, compared with the rest of mankind: and, even with these few, many sins have been found, against the Lord their God.

ALL men, in all ages, have sinned. The apostle, in the 2d. and 3d. Chapters of the Epistle to the Romans, proves, that the whole world is guilty before God: that all men, both Jews and Gentiles, are under sin, Rom. iii. 9, 19, 23.—What a melancholy description does the Psalmist give us of human nature? Psal. xiv. 23. *The Lord (saith he) looked down from heaven, upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are altogether become filthy: there is none that doth good, no, not one.* Which words are not to be viewed, as descriptive of that generation only, in which the Psalmist lived; but they are to be considered, as delineating the character of all men, by nature. Hence we find the apostle, Rom. iii. 12. applying them, to prove, that all have sinned, and come short of the glory of God.

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AND, seeing all men have sinned; that implies, that there is an inclination or disposition in all men to sin; Which disposition is so strong, that it hath actually prevailed in all men, to lead them to sin; and that notwithstanding the strong barriers which have been erected to oppose it, by all these means which have been used to restrain men from sin: and this inclination and disposition, must be allowed to be a corrupt one. Thus the Scripture teaches us, that we bring corrupt natures into the world with us.

2dly, THE Scripture teaches, That, till we be renewed and changed, we can perform no acts of acceptable obedience. Our natural state, is represented in Scripture, as a state of weakness and impotence. Natural men are unable to understand spiritual truths. 1 Cor. ii. 14. *But, the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* Natural men may know the words, by which spiritual truths are expressed, so as to be able to talk and converse about them; but they cannot know the truths themselves, because they are spiritually discerned: And, alas! they are spiritually blind, and so want a visive faculty. Their spiritual sight, is not merely weak and feeble, but it is quite extinct. And, as they are unable to understand spiritual truths; they are also unable to perform spiritual obedience. Rom. viii. 7. *The carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be.* As they want the spiritual eye, to discern spiritual truths; so they want the spiritual arm, to perform spiritual duties. Natural men may perform such actions, as are good in themselves, as to the matter of them: thus, they may pray in their closets and families; they may read, and hear, the word preached; they may give alms to the poor, &c. but these works are not performed from right motives, they are not done in a right manner, nor directed to a right end; and therefore they cannot please God.

YEA, our natural state is represented, as a state of death. The apostle describes the believing Ephesians, before conversion, as being dead in trespasses and sins: and, lest we should think, that this was peculiar to the Gentile converts, he also applies it to the believing Jews, and to himself among
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the rest, Eph. ii. 5. Before Paul was converted, he was, in the eye of the world, touching the righteousness which is of the law, blameless; yet, he was dead in trespasses and in sins: and there must be spiritual life, before there can be spiritual action. *The natural heart is deceitful above all things, and desperately wicked.* It is a corrupt fountain: And, *Can a corrupt fountain send forth pure streams.* It is a bad tree: And, *Can a bad tree bring forth good fruit. Do men gather grapes off thorns, or figs off thistles.* The fountain must first be cleansed, before the streams can be pure. The tree must first be made good, before the fruit can be good.

FURTHER, before sinners can bring forth fruit to God, they must be dead to the law, and married to Christ, the better Husband. Rom. vii. 4. *Wherefore, my brethren, ye also are become dead to the law, by the body of Christ; that ye should be married unto another, even to him who is raised up from the dead; that we should bring forth fruit unto God.* We must be dead to the law, as a covenant, in order to our being conformed to it, as a rule. Gal. ii. 19. *I, thro' the law, am dead to the law, that I might live unto God.* Not only does the law, as a covenant, communicate no strength to such as are under it, to enable them to perform duty; but it prevents strength from being communicated unto them. It is as a wall around the sinner, which obstructs any gracious supplies from being conveyed unto him. *The strength of sin, is the law,* 1 Cor. xv. 56. While the curse of the law, is in force upon the sinner, it maintains sin, in its strength and vigour, in his heart. And, in like manner, we must be married to Christ, in order to our bringing forth the fruits of holiness. We must be cut off from the old stock of the first Adam, and ingrafted into Christ, the true vine, in order to our bringing forth spiritual fruit. Thus the Scripture teaches us, that, till our natures be renewed and changed, we can perform no acts of acceptable obedience.

3dly, THE Scripture teaches us, that the renewing of the heart and nature, is God's peculiar work. God takes all the glory of this work to himself. Ezek. xxxvi. 26. *A new heart, also, will I give you; and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* And all the saints cheerfully ascribe the glory of it unto him. 2 Tim. i. 9. *Who hath saved*

us, and called us, with an holy calling; not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began. Tit. iii. 5. Not by works of righteousness which we have done; but, according to his mercy, he saved us, by the washing of Regeneration, and the renewing of the holy Ghost, which he shed on us abundantly, thro' Christ Jesus. Eph. ii. 4. 5 But, God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ. Gal. i. 15. When it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, &c.

THAT change which passes upon the soul, in conversion, is represented, in Scripture, by a *new birth*: and, as the child is passive, in the natural birth; so, the sinner is passive, in the spiritual birth. James i. 18. *Of his own will, begat he us, with the word of truth.* As the word is the means of regeneration, God is the author of it. Believers are *born, not of blood, nor of the will of the flesh, nor of the will of man, but, of God,* John i. 13.

THE change which passes upon the soul, in the day of conversion, is represented in Scripture, by a *quickning*.—Eph. ii. 1. *You hath he quickned, who were dead in trespasses, and in sins.* And, as Lazarus was passive, in the quickning of his dead body; so, the sinner is passive, in the quickning of his dead soul. No less power, than that which will be exerted in raising the dead, at the last day; is sufficient to convert a sinner.

AND, finally, the change which passes upon the soul, in the day of conversion, is represented by a *new creation*.—*We are his workmanship,* saith the apostle, *created in Christ Jesus, unto good works,* Eph. ii. 10. And, again, *If any man be in Christ, he is a new creature,* 2 Cor. v. 17. No less power, than that which was put forth, in creating the world, is sufficient to renew the heart. No less power, than that which was displayed, when God said, *Let there be light! and there was light!* is sufficient to enlighten the darkned Understanding. Hence is that expression, *God, who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus*

Jesus Christ, 2 Cor. iv. 6. No less power, than that which was manifested, in reducing the primitive chaos into order ; is sufficient to regulate the disordered affections, and to bring every thing, in the soul, into its proper place. Thus the Scripture teaches us, that the changing and renewing of the heart, is God's peculiar work.

4thly, THE Scripture teaches, that faith, repentance, love, &c. are God's free gifts. They are not flowers, which grow in nature's garden ; but are plants of a heavenly original. Thus, more particularly,

FAITH is God's gift. But, our Lord assures us, John vi. 44. *No man can come unto me, except the Father, which hath sent me, draw him.* Eph. ii. 8. *By grace are ye saved, thro' faith ; and that not of yourselves, it is the gift of God.* There the apostle puts the believing Ephesians in mind, that the faith, thro' which they were saved, was not of themselves, it was the gift of God. To the same purpose, is that Scripture, Philip. i. 29. *For, unto you it is given, in the behalf of Christ, not only to believe on him, but also, to suffer for his sake.* The apostle puts the Christians in Philippi, in mind, that their believing was a gift given them ; and it was given them, in the behalf of Christ, or for his sake. Thus, tho' faith be our duty, it is God's work : And herein he manifests the exceeding greatness of his power. Hence is that expression, Eph. i. 19. *And what is the exceeding greatness of his power, to us-ward, who believe.* Isa. liii. 1. *Who hath believed our report ?* cries the Prophet : *And, to whom is the arm of the Lord revealed ?* It is only when God's arm is revealed, that the gospel report is revealed.

AGAIN, Repentance is God's gift. Christ is said to be, *a Prince and Saviour exalted, to give Repentance unto Israel*, as well as *forgiveness of sins*, Acts v. 31. Not only does Christ, in the word, call sinners to repentance ; but he gives the grace of Repentance, to whom he will, according to his promise, Zech. xii. 10. *They shall look upon me, whom they have pierced ; and they shall mourn for him, as one mourneth for his only son ; and shall be in bitterness for him, as one that is in bitterness for his first born.* When Peter rehearsed to the Christians in Jerusalem, the success of his ministry in the house of Cornelius, *They*

They glorified God; saying, Then hath God also, to the Gentiles, granted repentance unto life, Acts xi. 18. We find the apostle, directing ministers, 2 Tim. ii. 25. In meekness to instruct those who oppose themselves: If, adds he, God, peradventure, will give them repentance, to the acknowledgment of the truth — It is God's work to melt the frozen heart of sinners, and to dissolve it into the tears of Godly sorrow: and the way how he accomplishes this work, is by discovering himself as pacified towards them, for all that they have done. Hence is that promise, Ezek. xvi. 63. *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I am pacified towards thee, for all that thou hast done.*

IN like manner, Love to God, and to our neighbour, is God's gift. It is not a spark of our own, but of God's kindling. As the carnal mind is enmity against God, so it is God's work, to subdue the enmity of the heart; and to circumcise it to love himself. Hence runs the promise, Deut. xxx. 6. *And, the Lord thy God, will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, &c. Gal. v. 22. The fruit of the Spirit is love.*

THUS it clearly appears, that the doctrine of the Essay, respecting Original Sin, and Man's natural power, hath no foundation in the Scriptures of truth. And, therefore, we solemnly warn all into whose hands this publication may come, to be on their guard against that doctrine. You have destroyed yourselves, O sinners; but you cannot recover yourselves, by your own power and ability. You have defiled your souls, but cannot cleanse them, by the nitre and soap of your own endeavours. As soon may the Æthiopian change his skin, or the leopard his spots. Put the work, therefore, into God's hand, crying, with the Psalmist, *Create in me a clean heart, O God; and renew a right spirit within me, Ps li. 10.*

AND, remember, O believer, to whom you are indebted for the saving change wrought in you. *This is the doing of the Lord.* You would, to this day, have been going on headlong in the broad way, had not God graciously stopped you in your career, and turned you to himself. You would, to this day, have remained in Satan's prison, loaded with his chain, and

and employed in his drudgery; had not God burst asunder your spiritual chains, broke open your prison doors, and brought you into the glorious liberty of the sons of God.— To this day, you would have been rotting in the grave of a natural state, had not God quickned you by his Spirit. To this day, you would have remained in unbelief, had it not been given to you, in the behalf of Christ, to believe. It is by the grace of God, that you are what you are. O then, give all the glory to God, to whom it is due. Wonder at the riches and sovereignty of his grace, manifested towards you.— *I was a blasphemer, and a persecutor, and injurious, (saith Paul); but I obtained mercy, 1 Tim. i. 13. Who am I, and what is mine house, that thou hast brought me hitherto! Truly, this is not the manner of man, O Lord God.*

C H A P. VII.

*A Review of the Doctrine of the Essay, concerning
the Divinity of CHRIST.*

THE Socinians maintain, That Christ is a mere man; who had no existence, till he was conceived in the womb of the virgin. They deny, that he is the Son of God, by eternal generation : But affirm, That this title is given to him, upon account of his miraculous conception ; his resurrection from the dead ; and his exaltation at the right hand of God.

THESE sentiments our Author appears to have adopted.— Accordingly, he represents Christ, as a person of our order ; that is, in other words, a human person. Page 487. at the foot. “ That almighty God deigned to tabernacle with men, “ in a person of their own order ; and to manifest his power, “ wisdom, goodness, and holiness, in a man like themselves. “ This was doing great honour to the whole human race,” &c. But, if Christ be a person of our own order ; that is, a human person ; it necessarily follows, he is not a divine person : unless we espouse the absurd opinion of the Nestorians, viz. that Christ hath two persons.

HE describes Christ, as being the chief of all the sons of God : as if his son-ship were of the same nature, with that of angels and believers, only superior in degree. Page 522. at the foot. “ But, when we see that our blessed Saviour, the “ first and chief of all the sons of God, hath, before us, and “ for our sakes, undergone various severe afflictions, in the “ cause of truth and virtue ; submitted to the death of the “ cross, and attained, by that means, immortal bliss himself, “ with the power of conferring the same on his followers : “ the troubles we are born to, do not discourage us.”

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HE supposes, that Christ is called the Son of God, on account of the high regard which the Father hath unto him; and, on account of the kingdom conferred on him. Page 165. line 8th. “ He was to demonstrate his title to God’s favour, and to the character of his only Son, not by seizing the honours and pleasures of this world; but by patiently enduring its sharpest afflictions.” Here he seems to view Christ’s title to God’s favour, and to the character of his only Son, as expressions of the same import. And, again, Page 136. line 5th. “ For Jesus pretending to be the Son of God, was really no more than what he had already confessed to Pilate, without giving him any offence, when he avowed himself to be the King of the Jews.”

INSTEAD of distinguishing betwixt Christ, and mere men; the Doctor only distinguishes betwixt him, and ordinary men: as if he were only a man somewhat extraordinary. Page 181. line 11th. “ Thus died Jesus Christ: and from the concluding scenes of his life, when his virtue and piety were put to the severest test,—who is there, but must acknowledge the perfection of his character?” And, a little after: “ Had an ordinary man, tho’ of esteemed probity and religion, been exposed to so long a combat with the powers of darkness, and to such varied assaults of malice and cruelty, we should not have been surprised to hear him utter some complaints and murmurings.” See also Page 285. l. 17. &c.

HE insists, that the merits of Christ, are of the same nature with the merits of the saints, tho’ somewhat higher in degree; as will be shown afterwards. And, we find him attempting to undermine the arguments adduced by the orthodox, to prove the deity of Christ. Thus he explains these Scriptures, in which the work of creation is ascribed to Christ, as if it was only the spiritual creation, which was there spoken of. See Page 304. & 305. He alledges, that the divine worship which is paid to Christ, is founded upon his exaltation at the right hand of God. Page 310. in a foot note, from *Sherlock’s Discourses*, which he quotes with approbation, it is asserted, That the power and authority exercised by Christ Jesus, “ in and over the Church of God, are derived from his exaltation: and consequently, that the honour and worship paid to Christ, in and by the Church of God, are founded in his

“ exaltation.” And, in a word, he adopts the corrupt and absurd gloss, which the Socinians put upon that noted text, Philip. ii. 6.—8. supposing that by Christ’s being in the form of God, is meant, that God-like power and honour, which belonged to him as God’s representative on earth : and rendering these words, *He thought it not robbery, to be equal with God* : He did not hold it for a prey, to be as God, &c. See Pages 413, 414.

If all these things be viewed together, there is no room to doubt, that our Author is of the same sentiments with the Socinians, respecting the person of Christ ; namely, that he is a mere man, tho’ vested with an extraordinary commission on earth, and now exalted to extraordinary power in heaven.—And, indeed, the plan of salvation which the Doctor lays down, naturally leads to this doctrine. If men are saved by repentance and sincere obedience, and if it be in their power to fulfill these conditions when they please ; then, certainly, there was no need for the great God to assume our nature, and to obey and suffer in our room.

BUT, in opposition to these doctrines of the Essay, the Scripture teaches us, that Christ is the Son of God, in another sense than that in which angels and believers are so. Angels are God’s created sons ; but Christ is the Son of God, by eternal generation. *His goings forth, from the Father, were from of old, from everlasting*, Mic. v. 2. As Christ existed from eternity, so, from eternity he existed in the relation of a Son to the Father. Believers are God’s adopted sons ; but Christ is the Father’s begotten Son, his *only begotten Son*. John iii. 16. *God so loved the world, that he gave his only begotten Son*, &c. Magistrates are the sons of God, by office ; but, Christ is the Son of God, by nature. He is God’s Son, not in a figurative, but in a proper sense. Hence he is called his proper Son, Rom. viii. 32. *He that spared not his own Son*, or, as it should be rendered, *his PROPER Son ; but delivered him up for us all*, &c. In vain do some pretend to explain the manner of the Son’s generation from the Father : in so doing, they darken counsel, by words without knowledge. We must not attempt to be wise above what is written.

THE Scripture teaches, that Christ is IMMANUEL, *God with us*, Matth. i. 23. As he is true man, he is also true God; the same in substance, equal in power, and in glory, with the Father, and the Holy Ghost. And, accordingly,

1st, THE same divine Names, which are given to the Father, are also given to the Son. Thus he is called God, John i. 1. *In the beginning was the Word,—and the word was God.* 1 Tim. iii. 16. *Great is the mystery of Godliness, God was manifest in the flesh.* Acts xx. 28. *Feed the Church of God, which he hath purchased with his own blood.*—1 John iii. 16. *Herein perceive we the love of God, because he laid down his life for us.* He is called Lord, Psal. cx. *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* 1 Cor. iv. 4. *He that judgeth me, is the Lord; therefore, judge nothing before the time, till the Lord come.* Yea, this is the Redeemer's common title, thro' the whole of the New Testament. He is called, the Lord of glory, 1 Cor. ii. 8. *For, had they known it, they would not have crucified the Lord of glory.* And, he is called, the Lord of Lords. This is the name written upon his vesture, and upon his thigh, *King of kings, and Lord of Lords*, Rev. xix. 16.

HERE it may be objected, That these divine Names, are sometimes given to mere creatures in Scripture; such as to angels, to magistrates, to the idols which the Heathen worshipped, &c. And, therefore, may it be said, this being ascribed to Christ, is no proof of his Godhead. We answer: When these divine Names are ascribed to mere creatures, there is always something annexed, to discover that they are applied to them, in an improper sense; and, to put us in mind, that they are not Gods by nature. Thus, when magistrates are called Gods, it is added, *But they shall die, like men.*—Psal. lxxxii. 67. *I have said, ye are Gods; and all of you, are the children of the Most High: But, ye shall die like men, &c.* When angels are called Gods, at the same time, they are commanded to worship Christ. Psal. xcvi. 7. *Worship him, all ye Gods.* Compared with Heb. i. 6. When the idols of the Heathen are called Gods, it is added, that *they have not made the heavens, and the earth: and, They shall perish from the earth, and from under these heavens*, Jer. x. 11. But these divine Names, are given to Christ absolutely,

without any limitation : or they have some epithet annexed, which discovers that he is God, in a strict and proper sense. Thus he is called *the only wise God*, 1 Tim. i. 17. *The great God*, Tit. ii. 13. And, *the true God*, 1 John v. 20.

THE name JEHOVAH, is God's incommunicable name, which is never applied to any creature. Psal. lxxxiii. 18. *That men may know, that thou, whose name alone is JEHOVAH, art the Most High over all the earth.* — Compared with Isa. xlii. 8. *I am the Lord, (in the original, JEHOVAH) that is my name; and my glory will I not give to another, &c.* Now, this name is also frequently given to the Redeemer, in Scripture. He is called, JEHOVAH *our righteousness*, Jer. xxiii. 6. *And this is the name whereby he shall be called, The Lord (in the original, JEHOVAH) our righteousness.* John the Baptist, who was the forerunner of Christ, is prophesied of, under the designation of, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, (in the original, JEHOVAH)* Isa. xl. 3. compared with Matth. iii. 3. We have an account of a vision, which the prophet Isaiah got, of the Lord high and lifted up, and his train filling the temple, Isa. vi. 1. Upon the back of which, he cries out, *Mine eyes have seen the King, the Lord (in the original, JEHOVAH) of hosts*, verse 5th. Which words, are expressly applied to Christ, John xii. 41. See, to the same purpose, Isa. viii. 13. compared with 1 Pet. ii. 8. Numb. xxi. 5, 6, 7. compared with 1 Cor. x. 9. Isa. xlv. 21. to the end, compared with Rom. xiv. 10, 11, 12. Thus the same divine names, which are given to the Father, are also given to the Son.

2dly, THE same divine Attributes, which are ascribed to the Father, are also ascribed unto the Son. Is the Father the eternal God? So is the Son. Not only was Christ before Abraham, as he tells the Jews, John viii. 58. but he was in the beginning, John i. 1. *From the beginning, or ever the earth was; when there were no depths; when there were no fountains abounding with water; before the mountains were settled, &c.* He was by the Father, as one brought up with him; he was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth, and his delights were with the sons of men, Prov. viii. 23, 24, 25. 30, 31. Yea, His goings forth, were from of old, from everlasting,
Mic.

Mic. v. 2. Hence he is called, *The everlasting Father*, or the Father of eternity, Isa. ix. 6.

Is the Father the unchangeable God? So is the Son.— He is *Jesus Christ, the same yesterday, and to-day, and for ever*, Heb. xiii. 8. *The heavens shall perish, but he shall endure; yea, all of them shall wax old like a garment, and as a vesture shall he change them, and they shall be changed; but he is the same.* Psal. cii. 26, 27. Compared with Heb. i. 10, 11, 12.

Is the Father the omnipresent God? So is the Son. Even when he was conversing with Nicodemus on earth, he assures that Master in Israel, that the same moment he was in heaven. John iii. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* When Christ commissioned his disciples, to go and teach all nations, baptizing them, &c. for their encouragement, he promises, *Lo, I am with you alway, even to the end of the world*, Matth. xxviii. 19, 20. Where two or three are gathered together, in his name, he hath promised to be in the midst of them, Matth. xviii. 20. Wherever the saints are scattered up and down the world, Christ dwells in them, and abides in them, in virtue of the mystical union between him and them, John vi. 56.

Is the Father omniscient? So is the Son. *Lord, thou knowest all things*, said Peter to him, *thou knowest that I love thee*, John xxi. 17. Christ claims this prerogative to himself, that he *searcheth the reins and the hearts*, Rev. ii. 23. *We must all appear before the judgment seat of Christ.* He will call us to give an account of all our thoughts, Rom. ii. 16. as well as of all our words, and of all our actions. But, if he did not know them, he could not call us to an account for them. And, certainly, he who knows all the thoughts, words, and actions, of all the men that ever have been, that presently are, or ever will be, upon the face of the earth, must be the omniscient God.

Is the Father omnipotent? So is the Son. He is called *the mighty God*, Isa. ix. 6. And he styles himself, *the Alpha, the Omega, the Almighty*, Rev. i. 8. In the 4th verse, the Father

is designed, *He who is* ; importing self-existence : *He who was* ; importing unbeginning existence : and, *He who is to come* ; implying eternal existence. And, in Verse 8. we have all this ascribed to the Saviour, together with Omnipotence — Under this title, the heavenly inhabitants praise him, saying, *Great and marvellous are thy works, Lord God almighty*, Rev. xv. 3.

Is the Father *the most high and ever-blessed God* ? So is the Son. Rom ix. 5. *Whose are the fathers ; and, of whom, as concerning the flesh, Christ came ; who is, over all, God blessed for ever. Amen.* And, in fine, all that the Father hath, is his. Whatever divine Perfections belongs unto the Father, the same, in its full extent, belongs unto the Son : so that *He who hath seen the Son, hath seen the Father*, John xiv. 9. *He is the brightness of the Father's glory, and the express image of his person*, Heb. i. 3.

3dly, The same divine works which are performed by the Father, are performed by the Son. Thus the work of creation was Christ's work. Psal. cii. 25. *Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands.* Which words are expressly applied to Christ by the Spirit, Heb. i. 10. *All things were made by him*, John tells us ; *and without him, was not any thing made, that was made.* John i. 3. *By him*, the apostle informs us, *were all things created, that are in heaven, and that are in earth, visible and invisible ; whither they be thrones, or dominions ; or principalities, or powers : all things were created by him, and for him* Col. i. 16. It is absurd, as the Dr. does, to confine these words to the spiritual creation. It is believers who are the subjects of the spiritual creation ; but the creation of which the apostle speaks, extends to all things. And, as the creation of the world was Christ's work, so is also the preservation of it. *By him*, we are told, *all things consist*, Col. i. 17. *He upholdeth all things by the Word of his power*, Heb. i. 3.

FURTHER, The raising of the dead at the last day, is ascribed to Christ. John vi. 54. *Who so eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.* And, in like manner, the quickning of the dead soul, in conversion, is Christ's work. John v. 25. *The hour is*
com-

coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear, shall live. Hence Christ is called the life of the saints. What is their life, but just Christ living in them? Gal. ii. 20.

4thly, THE same divine worship, which is paid to the Father, is also paid to the Son. Thus, Is the Father the object of prayer? So is the Son. *Lord Jesus* (said dying Stephen) *receive my Spirit*, Acts vii. 59. When the messenger of Satan was sent to buffet Paul, he besought the Lord thrice, that he might depart, 2 Cor. xii. 8. And, from the connection, it is evident, it was the Redeemer to whom Paul presented his supplications. The primitive Christians are denominated *they that in every place, call upon the name of Jesus Christ our Lord*, 1 Cor. i. 2.

Is the Father the object of praise? So is the Son. The glorified saints praise him, crying, *Thou art worthy to open the book, and to loose the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood*, Rev. v. 9. And, again, verse 12th. *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*. In like manner, he is praised by the saints on earth. Jude concludes his Epistle thus: *Now, unto him that is able to keep you from falling, and to present you faultless, before the presence of his glory, with exceeding joy; to the only wise God our Saviour, be glory, and majesty, dominion, and power, both now and ever. Amen*. We find many such doxologies, or ascriptions of praise, to Christ, scattered up and down the New Testament: Such as, 2 Pet. iii. 18. 1 Tim. v. 15, 16. and 1 Tim. i. 17.

Is Baptism administred in the name of the Father? It is also administred in the name of the Son, Matth. xxviii. 19. Is the Father the object of divine faith? So is the Son, John. xiv. 1. *Let not your heart be troubled, ye believe in God, believe also in me*. Hence the grace of faith, is commonly designed faith in Jesus Christ. 2 Tim i. 12. *I know whom I have believed, or, as in the margin, trusted; and am persuaded, that he is able to keep that which I have committed unto him, against that day*. Is the Father the object of our supreme love? So is the Son. *Grace be with all them, (saith the apostle) that love our Lord Jesus*

Jesus Christ in sincerity. Eph. vi. 24. And, again, *If any man love not the Lord Jesus Christ, let him be anathema, maranatha,* 1 Cor. xvi. 22.

It is folly, to suppose that divine worship is paid to Christ, upon account of his exaltation, to the right hand of God.— To worship a mere creature, however highly exalted, is idolatry. Religious worship is due to God alone. This is one of the choicest jewels of his crown, which he will not give unto another. *Thou shalt worship the Lord thy God, and him only shalt thou serve,* Matth. iv. 10. And, seeing the same divine names, attributes, works, and worship, which are ascribed unto the Father, are also ascribed to the Son; it necessarily follows, that he is true God, the same in substance, equal in power, and in glory with the Father.

THIS important doctrine may farther be proven, from Col. ii. 9. where the apostle informs, that *in Christ dwelleth all the fulness of the Godhead bodily.* It is not merely said, that God dwelleth in Christ, but the Godhead dwelleth in him: further, the fulness of the Godhead, yea, all the fulness of the Godhead dwelleth in him. What can we understand by this, but that every perfection of the divine Nature belongs to him: and this fulness of the Godhead, dwelleth in him bodily: That is, (1) Really. God dwelt in the temple of old, symbolically, in that bright cloud which covered the mercy-seat, a remarkable emblem of his presence: but he dwells in the temple of Christ's human nature really.— Or, (2) The meaning is, that the fulness of the Godhead dwells in Christ's body, or human nature, in virtue of the hypostatical union.

WE find our Lord, in the days of his flesh, frequently asserting his deity; while he acknowledged, that, in respect of his human nature, his Father was greater than he: and also, that as Mediator, he was the Father's servant, who was sent by him into the world, to finish the work of our redemption. At the same time, he informed the Jews, that, in respect of his divine nature, he and his Father were one, John x. 30.— The meaning is not, that they were one person; but they were one essence, one substance, one God. He tells them, that he was in the Father, and the Father in him; so that he
who

who had seen the Son, had seen the Father also, John xiv 9, 10. And when the Jews, from these expressions, concluded that he had made himself equal with God he does not contradict the inference which they drew: which he certainly would have done, had it been false.

AND, to name no more, The divinity of Christ is clearly proven from that noted Scripture, Philip. ii 6. *Who being in the form of God, thought it not robbery to be equal with God, &c.* In the preceeding context, we find the apostle exhorting the believing Philippians to humility; and, as a motive to influence them to the exercise of this grace, he puts them in mind of the astonishing condescension of the Son of God: *Who being in the form of God, and thinking it not robbery to be equal with God, yet made himself of no reputation, &c.* He was in the form of God; that is, true and proper God. As by his being in the form of a servant, we are to understand his being really clothed with that office; so by his being in the form of God, we are to understand his being really God: and, in consequence hereof, he thought it not robbery, but claimed it as his just right, to be equal with God. Yet, such was his love to an elect world, that, in order to accomplish their salvation, he condescended to become a bond-servant to his Father. to assume their nature, and, in that nature, to humble himself, and to become obedient unto death, even the death of the cross.

THE sense which the Socinians, with our author, put upon this text, when they explain Christ's being in the form of God, to mean his being vested with God-like honour, that is, the power of working miracles: and explain his thinking it not robbery to be equal with God, by his not holding it for a prey, to be as God: We say, that gloss of theirs, weakens the apostle's argument. What great matter is it for a mere man to humble himself, and to become obedient unto death, for a short time, when hereby he is to procure a glorious reward? But, what infinite condescension is it, that the great JEHOVAH, who hath the heaven for his throne, and the earth for his footstool, should stoop, to assume our nature, to be found in fashion as a man; and, in that nature, to humble himself to the dust of death! Further, The Socinians, by the comment which they make upon this passage, invert the

order of the things in it. The God-like power, with which Christ was invested to work miracles, &c. which they understand by his being in the form of God, was posterior to Christ's birth: whereas the apostle mentions his being in the form of God, and thinking it not robbery to be equal with God, as being prior, or going before, his taking on him the form of a servant, and being found in fashion as a man. *

AND, as the divinity of Christ is a doctrine clearly revealed in the Scriptures of truth; so it is one of the fundamental doctrines of our holy religion. What the apostle saith in another case, concerning Christ's resurrection, 1 Cor. xv. 14 17. may be equally affirmed concerning his divinity: If the Redeemer be not God, our preaching is vain, your faith is vain; and you are yet in your sins.

THE divinity of Christ is the grand source of the Church's comfort: Isa. liv. 4, 5. *Fear not, for thou shalt not be ashamed, neither be confounded; for thou shalt not be put to shame: for, (it follows) thy Maker is thine husband, the Lord of hosts is his name; and thy Redeemer, the holy One of Israel; the God of the whole earth shall be called.* The blood of Christ, is the blood of God; and therefore, can pardon the most aggravated guilt. His power, is the power of God; and so can subdue the most stubborn lusts, and give being to all his promises.—And his fulness, is the fulness of God; and so can supply the greatest wants. To deny this truth, therefore, is to dash all the comfort of the Church to pieces, with one blow.

THE divinity of Christ is the main pillar, which supports the fabric of our salvation: and if this foundation be destroyed, the whole fabric must tumble down of course. This is the jewel which enhanced the value of Christ's obedience and death. This is the sweet perfume, which hath diffused a sweet savour, over all that he did and suffered. Upon this account, his obedience magnified the law, and made it honourable: and his sufferings and death, satisfied justice to the full. Upon this account, his sacrifice was *a sacrifice of a sweet-smelling sacrifice unto God.* Had Christ been a mere man, his obe-

* See SOCINIANISM UNMASKED, Page 115 — 119. And, THE SCRIPTURE DOCTRINE OF REDEMPTION, Page 14 — 17.

obedience and death, could have been of little avail to us ; they could have had no intrinsic worth in them, to merit our Redemption : and, therefore, to trust to them for salvation, must be to trust to *a thing of nought*. *Cursed is the man,* (we are told) *who trusteth in man, and maketh flesh his arm:* Jer. xvii. 5.

THE divinity of Christ is his chief glory, whereby he is exalted above all other beloveds. On this account, *he is fairer than the sons of men; white and ruddy, the chiefest among ten thousands:* So that if the question be put to you, O believers, concerning Christ, *What is thy beloved more than another beloved?* You may boldly answer, What is a king more than a beggar? What is an angel more than a worm? Yea, What are all the nothings of the world, compared with *God over all, blessed for ever*. As much as eternity exceeds time, as much as infinite exceeds finite, as far as the Creator excells the creature, so far is our beloved above all other beloveds. Hence, when the spouse is about to describe the glory of her beloved, she begins with his divinity : *His head, saith she, is as the most fine gold,* Song v. 11. And therefore to deny the deity of Christ, is to bereave him of his glory, and to degrade him to the rank of other beloveds.

“ TAKE heed, says the great Dr Owen, of those who would rob you of the divinity of Christ: Were there no more grace for me, than could be treasured up in a mere man, I would rejoice my portion were under rocks and mountains.” And what matter of lamentation is it, that any who are called by Christ’s name, should offer such an indignity unto him !— Yet this is no more than what the Scripture hath forwarned us should happen. 2 Pet. ii. 1. *There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

C H A P. VIII.

*A Review of the Doctrine of the Essay, concerning
the End of CHRIST'S Coming into the World.*

SOCINIANS maintain, that the end of Christ's coming into the world, was to make a clear revelation of the law of God, and to exemplify it in his holy life. And with them our author perfectly agrees. Thus saith he, Page 244. next the foot. " Upon the whole, to suffer many indignities in the
" world, and to die on a cross, were not the chief and ultimate ends of our Saviour's mission, nor any direct ends of
" it at all; but only incidental calamities, which could not
" fail to come upon him, in discharging the duties of his
" mission faithfully, amidst an evil and adulterous generation. The direct and immediate end of his mission, was
" to preach the gospel of the kingdom, or reveal the will of
" God; to confirm his doctrine by proper evidences; to set
" an example of what he taught; and, in short, to promote
" the salvation of sinners. in the most effectual manner, whatever sufferings the doing so, might bring upon him, and tho'
" it should cost him his life. This was the will of God with
" regard to him, and the work which he had given him to
" do." See also Pages 4. & 5.

He asserts, that the death of Christ was only accidental, owing to the wickedness of the Jews, at the time of his appearing among them: and that the ends of his mission would have been fully answered, tho' he had not died. Page 243. line 5th. " Nor have we any reason to think, that these
" designs of love would have been frustrated, if the Jews
" had been less wicked than they were, when our Saviour
" lived among them, and more disposed to do their duty.—
" Had they received Jesus, with the respect and submission
" due to the Messiah, as they ought to have done; it is certain, he would not have suffered at their hands, in the
" manner

“manner he did: and who will say, that he would have
 “been thereby prevented from being a Saviour to them,
 “and to the rest of mankind?”

IT is not denied, that Christ, in the days of his flesh, executed his prophetic office. He taught the law to men, in its spirituality and extent; as it reaches, not only, to the outward, but also, to the inward man: in opposition to the corrupt glosses, which the Pharisees put upon it. And, as he taught the law, so he preached the gospel to men. *He went about doing good, and preaching the gospel of the kingdom.* Matth. ix. 35. *He preached righteousness in the great congregation,* Psal. xl. 9. And never was there such a preacher as Christ: His very enemies were astonished at his doctrine, and confessed that never man spake like him. But we refuse, that this was the main end of his coming into the world; far less the sole end of it. Had that been the case, any prophet could have answered the same purpose.

THE Scripture teaches us, that the great end of Christ's coming into the world, was not to publish the law of God, but to fulfill it, by obeying its precepts, and undergoing its penalty. And, by this means, he magnified the law, and made it honourable. He hath not only repaired the dishonour which was done to the law, by the sin of man; but hath conferred an higher honour upon it, than ever it had before. Never did the law appear so glorious, as when its Lord became its subject; when its Master became its servant; and when the Law-maker became the law-fulfiller.

THE great end of Christ's coming into the world, was not to reveal the terms of salvation unto men; which, according to our author, are repentance and sincere obedience: but it was to purchase salvation for men. Hence heaven is called a purchased possession, Eph. i. 14. And costly was the price which the Redeemer paid for it. *We were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot.* 1 Pet. i. 18, 19. It is in this channel of Christ's blood, that eternal life is communicated unto men. *The gift of God, is eternal life, thro' Jesus Christ our Lord,* Rom. vi. 23.

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THE great end of Christ's coming into the world, was not to publish the new Covenant; which our author supposes to be God's promise of pardon and eternal life to men, upon their repentance and sincere obedience: but it was to fulfill the new Covenant, by his holy nature, righteous life, and satisfactory death. The Scripture represents the Covenant of Grace, as being made with Christ. Psal. lxxxix. 3. *I have made a Covenant with my Chosen.* Which words, as is evident from the rest of the Psalm, are not only to be applied to David the type, but to Christ the antitype. We have an account of the condition and promises of this Covenant, Isa. liii. 10. *When thou shalt make his soul an offering for sin; he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied.* And to ratify these promises, by fulfilling the condition, was Christ's great errand into the world. In the gospel, God reveals the new Covenant, not as a Covenant to be fulfilled by us, but as a Covenant already fulfilled by the Surety: and he reveals it unto us, that we may approve of it, and heartily acquiesce therein, for ourselves in particular.

THE end of Christ's coming into the world, was to do what sacrifice and offering could not do. Heb. x. 5, 6, 7. *Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings, and sacrifices for sin, thou hast had no pleasure; then said I, Lo I come, in the volume of the book it is written of me, &c.* The apostle informs us, what it was which sacrifice and offering could not do, Verse 4th *For it is not possible, that the blood of bulls and of goats, should take away sin.* The blood of these victims, could not make a proper atonement for sin. It removed ceremonial guilt, but it could not remove moral pollution: it sanctified to the purifying of the flesh, but it could not purge the conscience from dead works, to serve the living God. And therefore Christ came into the world, to put away sin by the sacrifice of himself. Heb ix. 26. *But now, once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.*

THE end of Christ's coming into the world, was to do what the law could not do. Rom viii. 3. *For what the law could not do, in that it was weak thro' the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, &c.* The law is now become weak; weak to justify or
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confer life upon the sinner, tho' strong to condemn him. And it is thus become weak thro' the flesh, or by reason of our inability to come up to its terms. Therefore Christ came into the world, to purchase life for his people, by fulfilling the law in their room. And, in a word,

THE end of Christ's coming into the world, was to destroy the works of the devil. 1 John iii. 8. *For this purpose, the Son of God was manifested, that he might destroy the works of the devil.* Satan's great design in tempting our first parents, was to rob God of his glory, and to rob man of his happiness. Accordingly, Christ's errand into the world, was to defeat this design of the enemy; by restoring glory to all God's attributes and perfections, which had been dishonoured by our sin; and by restoring happiness to ruined men. Hence sang the angels at Christ's birth, *Glory to God in the highest, and on earth peace, good will towards men,* Luke ii. 14. Thus the Scripture represents the ends of Christ's coming into the world, as being very different from these which are laid down in the Essay.

AGAIN, the death of Christ is represented in Scripture, as being most certain and necessary, and not merely accidental, as the Dr. supposes.

THE Scripture teaches us, that Christ's death was fore-ordained before the world began. 1 Pet. i. 20. *Who verily was fore-ordained before the foundation of the world, &c.*—Herod and Pontius Pilate, with the Gentiles and people of Israel, did nothing to Christ, but what God's hand and council determined before to be done. Acts iv. 27, 28. Yea, the death of Christ, was the most important event, in all the book of God's purposes. Upon this hinge, all the divine counsels, respecting man's salvation, turned. Therefore it was necessary that Christ should die; otherwise God's decree would have been frustrated, and his purposes would have been broken off.

THE Scripture teaches, that Christ's death was predicted by all the Prophets. *For, to Christ gave all the prophets witness.* They all spake of his sufferings, and of the glory that should follow. Acts x. 43. 1 Pet. i. 11. He pointed out to the two disciples going to Emmaus, that, according to what

what the prophets had spoken, Christ *ought to have suffered these things*, Luke xxiv. 26. Therefore, it was necessary that Christ should die, otherwise God's word would have fallen to the ground.

THE death of Christ was typified by the death of all the sacrifices under the law. All these were shadows of good things to come. They were types, of which Christ is the antitype. Shadows, of which he is the substance. Therefore it was necessary that Christ should die, otherwise these types would have been of no avail.

THE Redeemer told his disciples, in the days of his flesh, That he was come to give his life a ransom for men. Matth. xx. 28. *The Son of man came not to be ministered unto, but to minister; and to give his life a ransom for many.* And he lets them know, that he had received this commandment from his Father, John x. 18. Had there been no necessity for the death of Christ, it would never have happened. God did not wantonly shed the blood of his own Son. Christ died not as a fool dieth.

THE Doctor alledges, that tho' the Jews had not crucified Christ, none will affirm, that this would have prevented him from being the Saviour. We are very little concerned, what would, or would not have been the case, if what God hath fore-ordained, had not come to pass. But we are certain, if Christ's blood had not been shed, there would have been no redemption, no justification, no cleansing from sin by his blood. And therefore, altho' he might have been such a Saviour as the Dr. dreams of, he could not have been the Saviour which the Scripture represents him. We find the death or blood of Christ, frequently put for the whole end of his mission, Matth. xx. 28. We find, likewise, the whole of our salvation ascribed to it. We are said to be *redeemed by his blood*, Rev. v. 9. *Justified by his blood*, Rom. v. 9. *Sanctified by his blood*, Heb. xiii. 12. &c. From all this, we may safely conclude, that the death of Christ, was the principal end of his mission. Otherwise we must conclude, the Spirit of God intended to deceive us, by representing that as the whole design of his mission, and ascribing the whole of our salvation to it, which was no end of his mission at all.

C H A P. IX.

A Review of the Doctrine of the Essay, concerning the Substitution of CHRIST in the room of his People ; and the Atonement which he made for their Sins by his Death.

THE Socinians deny that Christ gave satisfaction to justice for the sins of his people, by his death : maintaining, that he died merely to confirm his doctrine, and to leave us an example of patience and resignation. And in this, as well as in other things, our Author discovers himself a faithful follower of Socinus.

He refuses, that Christ obeyed the Law, in the room of his elect According to his system, every one must stand upon his own bottom ; and must procure a title to eternal life, for himself, by his repentance and sincere obedience, as hath already been shown. While he allows, with the Socinians, that the Saviour died for our good ; he will not grant, that he died in our stead. Page 419. in a foot note, observing that when Christ is said to die for us, in Scripture, it hath been a question, what is the precise import of the word *for* ? whether it means *on account of*, or *instead of* ? The former of these opinions he espouses, and attempts to adduce a reason in support of it — And, in another note, Page 339. he aims to turn the doctrine of an innocent person suffering in the room of the guilty, into ridicule. He denies that Christ bore the punishment due to the sins of an elect world, and thereby made satisfaction to justice for them : yea, he refuses, that the Redeemer suffered any punishment at all, at the hand of his Father, as will be shown afterwards. And asserts, that the sufferings which he underwent from the Jews, were only incidental, as was already observed.

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No satisfaction, according to him, is necessary to justice, for sin: Our repentance pacifies God's wrath. Thus, Page 252. in a foot note, which he quotes with approbation from *Whichcot's Aphorisms*. "Any man may take less than his right, may pardon upon any satisfaction, upon no satisfaction. "We all say we have this right; and will we deny it to God?" And, in another foot note, Page 401. he saith, "The punishment of sin is not represented in Scripture, as the necessary effect of the justice of God; but rather of his severity, wrath, vengeance, &c. When the sinner repents—in that case, his justice is pacified, and he delights to grant pardon."—And, Page 346. 348. line 18th. from the foot, he represents repentance as the haven of rest, to which sinners are to fly.—"But God, (saith he) in his goodness, hath used every precaution to invite and encourage the repentance of sinners, and to make them fly to it, as their haven of rest."

BUT, in opposition to these corrupt doctrines, we shall essay to prove, more generally, That Christ, in his obedience unto the death, sustained the character of the head and representative of his elect or spiritual seed: And, then, more particularly, (1.) That he obeyed the Law, in their room; and, (2.) That he suffered and died in their stead; and thus made atonement for their sin.

SECTION I.

In his Obedience unto the death, Christ sustained the character of the Head and Representative of his elect.

THIS will clearly appear, if we consider the following things.

1st, HE is called the Surety of the better Testament, Heb. vii. 22. *By so much was Jesus made a surety of a better Testament.* It is absurd to suppose, with the Socinians, that Christ became surety for God to us, by engaging that God will fulfill his promises. God needed no surety.—There was no danger that God would fail in accomplishing what he hath promised. That his people might have strong consolation, he hath confirmed his promise by his oath. Heb. vi. 17, 18. *God willing more abundantly to shew unto the heirs of promise,*
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the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us. But, on the other hand, we needed a surety ; for, by the fall, we are become spiritually bankrupt, and are wholly unable to pay that enormous debt, which we owe to law and justice : yea, we cannot so much as advance one farthing, of the ten thousand talents which we owe. Therefore, Christ became surety for his elect ; not by engaging to the Father, that they would pay the debt, and perform the duty, which they owed ; but by undertaking to pay the debt for them, in his own person. And he hath been faithful to his surety-engagements. When the term-day of payment came, he made his appearance at the place of payment, and laid down every farthing of the immense sum, till he could say, *it was finished* : and, as an evidence hereof, in his resurrection, he was taken from prison, and from judgment, and got up the discharge of the debt.

2dly, CHRIST is designed *the last Adam*, 1 Cor. xv. 45. *The first Adam was made a living soul, the last Adam was made a quickning Spirit.* Upon a former article, we quoted this text, to prove that Adam was a federal head, or that the Covenant of works was made with Adam, as the head and representative of his natural posterity. And it is equally strong to prove, that Christ was a federal head in the Covenant of grace, or that this Covenant was made with him, as the head and representative of his spiritual seed. When Christ is called *the last Adam*, and when the first Adam is said to be a figure, or type of Christ, Rom. v. 14. this necessarily supposes, as was formerly observed, that there was something about Adam, in distinction from every other person, wherein he resembled Christ : and what else could this be, but his federal headship. As an evidence, that this is not merely conjecture, we find the apostle, in the 15th. chapter of the 1st. Epistle to the Corinthians, and also in the 5th chapter of the Epistle to the Romans, running the parallel between the two Adams, by pointing out, that what each of them did, is imputed to their respective seeds ; so that they are dealt with by God, as if they had done it themselves. Thus the sin of the first Adam is imputed unto his posterity ; in consequence whereof, death passes upon them. And, on the other hand, the righte-

ousness of Christ is imputed to his spiritual seed ; and, in consequence hereof, they become heirs of eternal life.

3^{dly}, THAT Christ, in his obedience unto the death, sustained the character of the head and representative of his elect, appears from this, that believers are said to be raised up together with Christ, and to be set together with him in heaven. Eph. ii. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* There the apostle speaks of himself, and of his fellow-believers, as if they had been raised from the dead, when Christ was raised ; and as if they had sat down in heaven, when he sat down there : which plainly implies in it, that he is their head and representative. In consequence whereof, what he did, they virtually did in him. When he rose from the dead, they virtually rose in him. When he ascended into heaven, and took possession of its glories, they ascended and took possession along with him. Even while they are here upon the footstool, in their own persons, they sit in heaven representatively in Christ. And seeing the Redeemer is the head and representative of his people, in his exalted state ; it follows, he was also the representative of his people in his humbled state. In the same capacity in which he finished the work, he now enjoys the reward.

4^{thly}, WHAT Christ did and suffered, (as will be shown afterwards) is imputed to believers : and, upon the footing hereof, they are pardoned, and accepted in God's sight. This is a convincing proof, that in his obedience and suffering, he sustained the character of their head and representative.— But, more particularly,

SECTION II.

CHRIST obeyed the Law, in the room of his Elect.

THE Redeemer had no need to give obedience to the Law, in order to purchase heaven for himself ; for the human nature, in virtue of its union to the divine, was hereby intitled to all possible glory and happiness. Nor did he give obedience merely to leave us an example and pattern of holiness ; but he obeyed in the room of his elect. This may be proven,

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1st, FROM that passage, Gal. iv. 4, 5. *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.*—Believers are not delivered from the law, as a rule of life : In this respect they are still under it, and will continue so thro' eternity. But they are delivered from it as a covenant : In this respect they are dead to the law ; dead to its precept, as well as to its penalty. And, it is in consequence of Christ's being made under the law, in its covenant-form, that they are delivered from it, in that relation. That is a clear proof, that the Redeemer was made under it, in their room ; and, consequently, that he obeyed it in their room : for, in the same capacity in which Christ was made under the law, he obeyed the law.

2dly, THAT Christ obeyed the law, in the room of his elect, may be proven from Rom. viii. 3, 4. *For what the law could not do, in that it was weak, thro' the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, &c.* That which the law could not do, is to justify, and confer life upon the sinner. It is thus weak, thro' the flesh, or by reason of our inability to come up to its terms, by fulfilling that righteousness which it demands, as was formerly observed. Accordingly, the apostle informs us, God sent his Son into the world, to do what the law could not do ; that is, to purchase life for an elect world : which he hath done, by fulfilling the righteousness of the law in their room, or by becoming a sacrifice for them. *And for sin, saith the apostle, (or, as in the margin, by a sacrifice for sin) he condemned sin in the flesh.* By Christ's becoming a sacrifice, we are to understand, the whole of that righteousness which he fulfilled in his people's stead ; including his obedience, as well as his suffering. The death or sacrifice of Christ, is commonly, in the New Testament, put for the whole of his righteousness, by a common figure in speech, by which a part is put for the whole. This being placed to their account, in this way the righteousness of the law is fulfilled in them. But how could this be ? How could Christ's fulfilling the righteousness of the law, be accounted their fulfilling it ? unless he had fulfilled it in their room.

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3dly, THAT Christ obeyed the law in the room of his elect, may be proven from that expression, Rom. v. 19. *For, as by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous.* In the passage from which these words are taken, the apostle is running the parallel between the first and second Adams. Thus, in the verse quoted, he observes, that by the disobedience of the first Adam, many were made sinners; namely, all his natural posterity, descending from him by ordinary generation: And, by the obedience of the second Adam, many shall be made righteous, even all his spiritual seed. All believers are righteous in the eye of the law. In their justification, God accepts them as righteous in his sight. And they are thus constituted righteous, not by their own obedience, for all their righteousness are as filthy rags, their best duties are stained with sin; but they are made righteous by the obedience of Christ, imputed unto them. That is an undeniable evidence, that he obeyed the law in their room.

LET it not be objected, that seeing Christ, as man, owed obedience to the law for himself; consequently, he could not obey it in the room of others. For, tho' the first Adam owed obedience to God for himself, yet that did not hinder him from obeying, in the room of his posterity; so that, had he given perfect obedience to God's law, hereupon all his posterity would have been intitled to eternal life. Besides, it was in the form of a Covenant, that Christ obeyed the law, in his holy and righteous life; but, in this form, he owed nothing to it. He had no need to give obedience to the law, as a covenant, to purchase eternal life for himself; seeing the human nature, in virtue of its union to the divine, was hereby intitled to all possible glory and happiness. And, further, tho' the human nature of Christ, was subject to the law, as a rule; yet the obedience which he performed to the law, in his holy and righteous life, is to be viewed as the obedience of his person, IMMANUEL, God-man. Now, if we view Christ, in respect of his person, he is the law's Lord, and not its subject; the law's Master, and not its servant.

THUS the law is no loser, by this method of salvation.—*Do we make void the law, thro' faith, saith the apostle; God forbid: yea, we establish the law,* Rom. iii. 31. As we have been
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showing, Christ fulfilled the law, as a covenant, in the room of his people, by giving a perfect obedience unto its precepts. His obedience was perfect, as to parts; it was perfect, as to degrees; and as to duration. God's commandment is exceeding broad; but the obedience of the Redeemer, was no less extensive. As God's law was written upon his heart; so he wrote out a fair copy of it, in his holy life; in which the omniscient eye of God, could not discern the least stain or flaw. And, having fulfilled it, as a covenant, he hath also purchased grace for his people, to enable them to obey it, in some measure, as a rule of life.

S E C T I O N III.

CHRIST suffered and died in the stead of the Elect, and thereby made Atonement for their sin.

As Christ obeyed the law, in the room of his elect; he also suffered and died in their stead. This may be proven,

(1.) From all these expressions in Scripture, where Christ is said to have suffered and died for us. Christ's death was a vicarious death. The prophet Daniel, (chap. ix. 26.) foretells that the Messiah should be cut off, but not for himself. And, if you ask for whom he was cut off? the apostle gives us an answer, Eph. v. 25. *Christ loved the Church, and gave himself for it.* And our Lord himself tells us, it was for his sheep he laid down his life, John x. 11. *I am the good Shepherd; the good Shepherd giveth his life for the sheep.* More particularly, these persons for whom Christ died, are described in Scripture, as being sinners, Rom. v. 8. *But, God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.* They are described, as being ungodly, and without strength, Rom. v. 6. *For, when we were yet without strength, in due time, Christ died for the ungodly.* And they are described, as unjust, 1 Pet. iii. 18. *For Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us to God.*

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HERE the Socinians, with our author, contend, that when Christ is said, in these, and such like expressions, to have died for us; the meaning is not, that he died *in our stead*; but, only, *for our good*: as, by his death, he hath confirmed his doctrine, and hath left us an example of patience and resignation. But, if that be all the meaning of these expressions, then the Old Testament saints could receive no benefit from the death of Christ; for they had not his example to copy after: whereas, the Scripture represents the efficacy of Christ's death, as reaching backward, as well as forward. Hence he is called, *the Lamb slain from the foundation of the world*, Rev. xiii. 8. And he is said to have died for the redemption of the transgressions that were under the first testament; that is, for the sins of the Old Testament saints; as well as for the sins of New Testament believers, Heb. ix. 15. Again, was the meaning which the Socinians affix to the above Scriptures just, then it might be said of all the martyrs, that they died for us, in the same sense that Christ died for us: seeing, by their death, they confirmed their testimony, and left us an example of patience and resignation to the will of God.— Paul tells the Corinthians, that he was *in deaths oft*; *bonds awaited him in every city*; he was often in imminent danger of his life, for the gospel's sake; which sufferings of his, were for the good of the Christian Churches, as hereby he confirmed his testimony, and gave them an example of patience and submission to the will of God. So that, in the sense of the Socinians, Paul might have told the Corinthians, that he died for them: but he rejects such a thought with abhorrence.— *Was Paul crucified for you?* saith he, 1 Cor. i. 13. The Greek preposition, which is used in all the Scriptures quoted above, is necessarily rendered, *instead of*, in some other places. Such as 2 Cor. v. 20 *We pray you, IN CHRIST'S STEAD, be ye reconciled unto God*. And, again, Philemon, verse 13th. speaking of Onesimus, Paul saith, *Whom I would have retained with me, that, IN THY STEAD, he might have ministered unto me*. And why ought we not to explain this preposition in the same sense, when applied to the death of Christ? Which will farther appear, if we consider,

(2.) THAT the death of Christ is represented in Scripture, under the notion of a sacrifice. Eph. v. 2. *Walk in love, as Christ also hath loved us; and hath given himself for us, an offer-*
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ing and a sacrifice to God, for a sweet smelling savour. Christ himself was the priest; his human nature was the sacrifice; the divine nature was the altar, which sanctified the gift, and made it acceptable; the sword of justice was the knife, which slew the sacrifice; and the wrath of God was the fire which consumed it. This sacrifice was laid upon the altar, in the moment of his incarnation; it continued burning upon the altar, thro' the whole of his humiliation; altho' it was not compleated, till he expired upon the cross. This implies in it, that Christ died *in our stead*; for the sacrifices for sin, under the law, were offered up in the room of the guilty person, or persons, for whom they were slain.

SACRIFICES, in general, under the law, were typical of Christ: as the apostle shows at great length, in the epistle to the Hebrews. What was done figuratively, by these sacrifices, was done really, by the death of Christ. Thus, were sacrifices of old, offered up for the confirmation of covenants? this end was obtained by the death of the Redeemer. Hereby he confirmed the new Covenant, not merely in the sense of the author, by confirming his doctrine; but in a far higher sense. By his death, he fulfilled the condition of the Covenant, and thus he confirmed it, and rendered all its blessings sure unto all his spiritual seed. Were sacrifices offered, to obtain blessings from God, which were called peace-offerings? this end was obtained by the death of Christ, hereby he purchased all the blessings of grace and glory for his people. And were sacrifices offered, to make atonement for sin, which were called sin-offerings? this end also was obtained by the death of Christ. When the death of the Saviour is represented under the notion of a sacrifice, it appears, that the allusion is chiefly to sacrifices of this last sort, or to sin-offerings. Heb. ix. 26. *But now, once in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself.* There, you observe, the apostle represents Christ's death, as a sacrifice to put away sin, or as a sin-offering. The morning and evening sacrifices, under the law, were sin-offerings: and, in allusion to these, Christ is called, *the Lamb of God, which taketh away the sin of the world.* The sacrifice which was offered upon the great day of atonement, in the room of the whole congregation of Israel; the blood whereof, the high priest carried into the most holy place, was a sin-offering: this was the most remarkable sacrifice under

the legal dispensation. And, in allusion to this, the apostle tells us, Heb. ix. 12. *Neither by the blood of goats and calves, but by his own blood, he entered in once into the most holy place.* Now, in sacrifices for sin, under the law, there was a substitution of the sacrifice, in the room of the person for whom it was offered. The sins of the guilty person, were transferred to the sacrifice; and being thus rendered ceremonially guilty, it was offered up in his stead. And, therefore, when the death of the Redeemer is represented as a sacrifice for sin, this clearly points out to us, that he died in the room and stead of his people.

(3.) THE death of Christ is spoken of in Scripture, under the notion of a *ransom*. An elect world, were lawful captives to law and justice; so that they could not be delivered, without the payment of a price. 1 Cor. vi. 19, 20. *Ye are not your own, for ye are bought with a price, therefore glorify God with your bodies, and spirits, which are his.* And, the redemption of the soul was precious: silver and gold would not do; *We are not redeemed with such corruptible things.* The blood of bulls, and of goats, could not do. It was not possible for the blood of bulls, or of goats, to take away sin: but, *We were redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot,* 1 Pet. i. 19. *Thou wast slain,* sings the Church triumphant, *and hast redeemed us unto God by thy blood,* Rev. v. 9. In order to deliver his people from their spiritual bondage, Christ had to become a bond servant unto his Father; and, in this character, to perform the hard service which they owed. He gave his body a ransom for their bodies; his soul a ransom for their souls; and his life a ransom for their life. Matth. xx. 28. *The son of man came not to be ministered unto, but to minister; and to give his life a ransom for many.* Now, the death of Christ being thus represented in Scripture, under the notion of a *ransom*; this plainly implies, that it was not only for our good, but in our stead.

THE Socinians object, that the word *redemption*, is applied in cases, where there was no paying of a price. Thus the deliverance of the Israelites from their Egyptian bondage, is expressed by a *redemption*, Deut. xiii. 5. We answer: There is no room to suppose, that the word is used in an improper sense, in the case before us; seeing the spiritual redemption of

of believers, is expressly said to be, by paying a price for them : and we are told what that price is, as was just now observed. Further, the deliverance of the Israelites, from their captivity in Egypt, had a reference to that ransom, which Christ was, afterwards, to lay down for his people ; therefore, it is called *a redemption*. Whereas, we never find any deliverance, which God wrought for his enemies, who had no concern in Christ's redemption, called by this name. Thus the Scripture teaches us, that Christ suffered and died, not only for our good, but also in our stead. This will more fully appear, if we consider the following things.

1st, THE sins of an elect world, were imputed to Christ.— Having voluntarily become their surety, their debt was placed to his account. *The Lord hath laid on him, the iniquities of us all*, Isa. liii. 6. All the sins of the Old Testament saints, together with all the sins of New Testament believers, were, so to speak, gathered into one bundle, and laid on the shoulders of the blessed Surety : and so heavy was this burden, that, if he had not been the mighty God, it would have crushed him to the lowest hell. It was the Father, who laid our iniquities upon his dear Son. In the work of redemption, the Father sustains the character of *the representative* on heaven's side, who stands up for the rights of the injured Trinity. By him, the terms of salvation were proposed to the Son, in the council of peace ; and, by him, the iniquities of an elect world, were placed to Christ's account. And, there was no injustice in this transaction, seeing it was with the voluntary consent of the Redeemer.

To the same purpose speaks the apostle, 2 Cor. v. last. *He hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him*. Christ knew no sin of his own ; for he was holy, harmless, undefiled, and separate from sinners. But he was made sin for us, that we might be made the righteousness of God in him. Believers are made the righteousness of God in Christ, by having his righteousness imputed unto them : for it is *to all, and upon all them that believe*. And, in like manner, Christ was made sin for them, by having their sin imputed unto him. O what a blessed exchange is this ! Christ took our sin, and gives us his righteousness. He took our transgression, and gives us his

satisfaction. He took our crimson guilt, and gives us his spotless robe.

OUR Author gives us the following paraphrase, upon the above text, *He hath made him to be sin for us*: namely, "In him, spotless innocence was given up to be treated like sin itself." Page 447. line 17. He means, that Christ was treated as a sinner, by the Jews; which is a truth, but not the truth contained in this text. For the apostle, here, does not speak of the deed of the Jews, but of God's deed. *He hath made him to be sin for us*. If, by Christ's being made sin, the Dr. will understand, his being treated as a sinner, according to the text, it was the Father who thus treated him. And how could the Father of mercies, treat his beloved Son as a sinner, if our sins had not been imputed unto him. When believers are said to be *made the righteousness of God in Christ*, the meaning is not, that they are treated as righteous persons by the world; but they are constituted righteous in God's sight, by having Christ's righteousness placed to their account: And, accordingly, on the other hand, Christ was made sin for them, not by being treated as a sinner by the world; but by being constituted guilty in God's sight, in virtue of their sins being imputed unto him.

2dly, As the sin of an elect world, was imputed unto Christ, so he bore the punishment due to their sin. Isa. liii. 5. *He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed*. He was wounded in his estate, in his reputation, in his body, and especially in his soul. His soul-sufferings, were the soul of his sufferings. And, it was for our transgressions he was thus wounded. Our sins were the procuring cause of his sufferings. We committed the offence, he was chastised for it. *He was bruised for our iniquities*. Our iniquities were the load which bruised him; which pressed his blood out of his veins; and, at last, his soul out of his body. *God spared not his own Son*, Rom. viii. 32. He did not spare to punish him, when he stood as our Surety. He did not abate one farthing of the debt, one groan, one sigh, one tear; but exacted to the utmost, and Christ answered.

THE Surety bore the same punishment, for substance, which an elect world should have born. Tho' there was an exchange made, as to the person suffering, there was no mitigation of the law, as to the punishment endured. The eternity of the punishment of the damned, arises from their inability to give satisfaction: they are always paying that debt, but are never able to discharge it; and, therefore, they are never released from the prison of hell. But the Redeemer being God, as well as man, his temporary sufferings had infinite value in them; and so gave full satisfaction to justice. And that despair which the damned in hell feel, arises from their knowledge of the eternity of their punishment: But Christ knew that his sufferings were soon to come to an end; so that there was no room for despair in him. That punishment which is due to our sin, is the same which is contained in the curse of the law. Well, *Christ was made a curse for us*, Gal. iii. 13. The curse was executed upon him, in its utmost extent. All the vials of the Father's wrath, were poured out upon him. He drank off the bitter cup, from brim to bottom. Justice emptied its quiver in his heart. He was born under the curse; he lived under the curse; and he died under the curse: and, as an evidence hereof, he died the cursed death of the cross. The apostle mentions Christ's hanging on a tree, Gal. iii. 13. not as the whole of that curse which he underwent, as the Doctor supposes; but he mentions that, as an evidence, that the Redeemer died under the curse.

THAT the wrath due to our sin, was inflicted upon Christ; is further evident, from Psal. xxii. 1. where the Redeemer is described by the prophet, as crying out, *My God! my God! Why hast thou forsaken me?* If he had not exercised faith, in all its perfection, our redemption-work would have been marred. Accordingly, in the midst of his greatest sufferings, his faith remained unshaken. *My God!* saith he. His human nature, however, was denied the comforting sense of his Father's gracious presence and love. *Why hast thou forsaken me? Why art thou so far from helping me?* His Father always fulfilled his promise, *Mine arm shall strengthen him*: But, Christ's human nature was denied the comfort of his Father's aid. And, to express the more strongly, how distressing this was unto him, he calls his prayer, *The words of my roaring*. Ver. 2d. *I cry in the day-time, and thou hearest not*. His Father

Father heard him always ; but his human nature was also denied the comfort of his prayer being heard. In this awful season, then, the Redeemer was denied the comfort of his Father's gracious presence, help, and hearing his cry.

HE adds, ver. 3d. *But thou art holy.* How could it ever be holy, just, or righteous, in the Father, to expose the Son of his bosom-love, to such sufferings, as made him thus to cry out, and roar ; if his people's sins had not been charged to his account ; and the wrath due to them, inflicted. It is true, God is infinitely holy and just, and will by no means clear the guilty, without satisfaction. But, if he is infinitely holy and just, neither will he ever expose the innocent, the perfectly innocent, to the most excruciating sufferings. *Wilt thou, also,* said Abraham, *slay the righteous with the wicked ? Shall not the Judge of all the earth do right ?* What would we think of an earthly judge, who would condemn the perfectly innocent, (if there were any such) to the severest tortures ; while the wicked and abandoned were insulting him with impunity ? Would we hesitate a moment, to pronounce him a monster of injustice and cruelty ! And shall we ascribe any such thing, to the Judge of all the earth ? This would, undeniably, be the case, if the Saviour had not his people's sins, stated to his account. Every one who reads this passage of Scripture, must be convinced at once, that our Saviour had his people's sin imputed, and the wrath it deserved, inflicted ; unless he wilfully shut his eyes, or is given up to strong delusion, to believe a lie.

3dly, As Christ bore the punishment due to the sins of his people ; so, thereby, he satisfied justice : or, in other words, made full atonement for their sin. This follows, of course, from what hath been said in the two preceeding particulars. Seeing the sins of an elect world were imputed by his Father unto Christ, and seeing he bore the punishment due unto their sin ; it necessarily follows, that thereby he satisfied divine justice for them. So that now justice hath nothing to object, why mercy may not be vented towards guilty men. The cross of Christ is the meeting-place, where all the perfections of God harmoniously assemble. Here, *Mercy and truth have met together ; righteousness and peace have kissed each other.* Sin is punished, and yet the sinner pardoned. The honour
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of the law is preserved, and yet the transgressor of the law, escapes. Mercy is vented, and yet justice is satisfied. God's righteousness or justice, as well as his mercy, is declared in the remission of sins. God is now just, when he justifies the sinner, which believeth in Jesus. As the expression is, Rom. iii. 26. More particularly,

[1.] THIS may be proven, from all these Scriptures, where the death of Christ is represented under the notion of a sacrifice for sin: Some of which, were quoted above.—By the sin-offerings, under the law, a typical atonement was made, for the sins of the person or persons, for whom they were offered; and a typical remission of their sins obtained. Thus, in the 4th. Chapter of Leviticus, we find the Lord appointing, that when the whole congregation of Israel had sinned thro' ignorance, they were to bring a young bullock, for a sin-offering. The elders of the congregation were to lay their hands upon the head of the bullock: the priest was to kill it, and to sprinkle its blood before the vail, &c. And, it is added, Ver. 21. *And the priest shall make atonement for them; and it shall be forgiven them.* The same is said, concerning the trespass-offering; which was to be made, when a person had committed a sin wittingly. Lev. vi 7. *And the priest shall make an atonement for him, before the Lord; and it shall be forgiven him.* Accordingly, this is assigned as the reason, why the Israelites were not to eat blood. Lev. xvii 11. *For the life of the flesh, is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: For, it is the blood which maketh an atonement for the soul.* And, as a typical atonement was thus made, by the sacrifices for sin, under the law; so by the death of Christ, a real atonement was made for the sins of his people.

[2.] THIS is proven, from all these passages in Scripture, where Christ is represented under the notion of a propitiation. Such as, 1 John ii. 12. *If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins.* 1 John iv. 10. *Herein is love, not that we loved God; but, that he loved us; and sent his Son to be the propitiation for our sins.* Rom. iii. 24, 25. *Being justified freely by his grace, thro' the redemption which is in Jesus Christ; whom God hath set forth to be a propitiation, thro' faith in his blood.*

blood. The Greek word which is rendered *a propitiation*, is applied to the mercy-seat under the law. The mercy-seat covered the two tables of the law, which were in it: In like manner, in Christ, the law as a covenant, with its curses, is covered from his people; so that it hath no power to curse or condemn them. *There is no condemnation to them which are in Christ Jesus.* And, from the mercy-seat, God gave forth gracious answers unto his people of old: so, in Christ, God speaks peace to guilty men.

[3] THIS may be proved, from all these Scriptures, where Christ is represented as the Mediator between God and man; and is described, as having made peace. A mediator is one who interposes between two parties at variance, to bring about a reconciliation. This office Christ hath undertaken between an offended God and offending sinners.—
 1 Tim ii. 5. *There is one God, and one Mediator between God and men, the man Christ Jesus.* And he hath accomplished what he undertook. Not only hath he set on foot, a treaty of peace between God and men; but he hath accomplished the business. The prophet Daniel (Chap. ix. 24.) foretells, that the Messiah, by his death, should make reconciliation for iniquity. And the apostle assures us, that *Christ hath made peace by the blood of his cross*, Col. i. 20. Hence God is now revealing himself as, in Christ, a pacified and reconciled God. He is styling himself. *the God of peace, who hath brought again from the dead our Lord Jesus Christ.* And he is beseeching sinners to be reconciled unto him. *Now then*, saith the apostle, *we are ambassadors for Christ, as tho' God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God.* 2 Cor. v. 20.

THEREFORE, Let us hold fast these important doctrines, in opposition to the cruel attempt of the author of the Essay, to rob us of them. The doctrine of Christ's substitution in our room, and of his obeying the law, and satisfying justice in our stead; is the peculiar glory of the Bible. Take that doctrine out of it, its glory is departed, and ICHABOD may be written upon it. Many of the ancient philosophers spoke excellently concerning the perfections of God, and the duties of morality: but these wise men, after the flesh, knew nothing of the atonement; and, therefore, in their writings, there is
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no provision for the perishing soul. The light of nature tells us, that we are sinners; and that, by our sin, we have exposed ourselves to God's wrath and curse: but it is the peculiar glory of the gospel, that it discovers unto guilty men, how they may escape the wrath and curse of God, due unto them for sin, and may be restored to his favour and fellowship again. The law requires a perfect righteousness at our hands, as the condition of our entering into life: but it is the peculiar glory of the gospel, that it discovers where this righteousness is to be had. Upon this account, Paul was not ashamed of it.—*I am not ashamed, saith he, of the gospel of Christ; for therein is the righteousness of God revealed, from faith to faith.*—Rom. i. 16, 17.

THE way of salvation, thro' the incarnation, obedience, and death of Christ, is the chief of the ways of God. It is the master-piece of infinite wisdom, *wherein God hath abounded towards us, in all wisdom and prudence.* And, wo unto that man, who sees no glory in this wonderful device. *If our gospel be hid, saith the apostle, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not,* 2 Cor iv 3, 4. Whatever the doctrine of a crucified Christ be to others, *to them that believe, it is the wisdom of God, and the power of God.* God forbid, saith the great apostle of the Gentiles, *that I should glory, save in the cross of our Lord Jesus Christ,* Gal. v. 14. By the cross of Christ, in these words, we are to understand his compleat righteousness, which he entered upon at his birth, and was not finished, till he bowed his head, and gave up the ghost.—And good reason have the saints to glory in it.

BY the cross of Christ, the seemingly jarring attributes of God, are reconciled; and the seemingly opposite interests of God's glory, and man's salvation, are mutually advanced.—Hereby justice was satisfied to the full, Satan's head bruised, sin finished, and transgression ended; reconciliation made for iniquity, and an everlasting righteousness brought in. Christ's cross, is the saints security from hell; and it is their passport to heaven. Christ's blood is the key which hath opened the gates of Paradise for all his followers. *Thou wast slain,* sings the Church triumphant, *and hast redeemed us unto God, by thy blood; and hast made us, unto our God, kings and priests*—

Christ's cross, is the channel in which all the saints' mercies flow. It is the ground of their boldness, in all their approaches to God; and the foundation of their plea, for every blessing. Christ's cross, is the provision, on which the souls of the saints feed. And, O what sweet feeding for faith is here! Christ's *flesh is meat indeed; and his blood is drink indeed*. This is the medicine which heals their spiritual wounds. This is the honey which sweetens the bitter cup of their sufferings. This is the cordial which cheers their hearts in the day of trouble. And it is this which gives them courage in the prospect of death and of judgment.

AND, therefore, what shall we think of these men, who attempt to rob the saints of this precious doctrine? They may fitly be compared to the madmen, of whom Solomon speaks, who *casteth fire-brands, arrows, and death*, Prov. xxvi. 18. But their attempt is vain: It is not possible, so far to deceive the elect. This truth, is the life of the saints' souls. They have seen the divine glory, which shines in it; and they have experienced its powerful efficacy, in allaying the storm of their awakened consciences; in giving rest to their hearts; in mortifying their lusts; and crucifying them unto the world. And, therefore, sooner may you persuade the sordid miser, to part with his beloved hoard; sooner may you persuade the tender hearted mother, to part with her sucking child; yea, sooner may you persuade the saints, to part with their lives, than to part with these comfortable truths.

BE concerned, O believers, to live more and more under the influence of this heart-cheering doctrine. Live by the faith of the Son of God, who loved you, and gave himself for you. Let the love of Christ constrain you. When you find your love, at any time, waxing cold, look, by faith, to the cross of Christ; and this will warm your cold heart, and blow up your smoking flax into a flame. When conscience is, at any time, wounded by sin, look, by faith, to the cross of Christ; this will be as balm, to heal its wounds. When iniquities prevail, when corruption rages within you, look, by faith, to the cross of Christ; this will be as a sword, to stab corruption to the heart. When Satan assaults you with his temptations, look, by faith, to the cross of Christ; and this will be as a shield, to ward off his fiery darts. When born down with a heavy

heavy weight of affliction, look, by faith, to the cross of Christ; this will make you to sing, in the midst of sorrow. When death stares you in the face, look to the cross of Christ; this will make you to triumph over it, as a conquered enemy; crying, *O death! where is thy sting? O grave! where is thy victory?* And, in a word, when you set about the performance of duty, look to the cross of Christ; this will be as oil to your chariot-wheels, causing them to run nimbly. *What shall I render to the Lord, for all his benefits towards me?* saith the Psalmist, Psal. cxvi. 12. Let the grace of God teach you to deny ungodliness, and worldly lusts; and to live soberly, righteously, and godly, in a present evil world.

C H A P. X.

A Review of the Doctrine of the Essay, respecting
CHRIST'S Agony in the Garden.

AS we have formerly observed, our author denies that Christ suffered any punishment immediately from God. And, particularly, he denies that he suffered the wrath of his Father, in the garden of Gethsemane. Page 15th. line 3d. speaking of the Redeemer's prayer, that, *if it were possible, the cup might pass from him*; the Doctor observes, "This prayer betrays no distrust of God's love, or sense of his displeasure." And, again, Page 33d. line 9th. from the foot: "Thus (saith he) we have mentioned divers probable causes of our Saviour's agony in the garden; but have said nothing of God's withdrawing his countenance from him, or inflicting secret torments on his soul; because that seems injurious to the character of God, and not agreeable to the truth of the gospel-history." He pretends to account for our Saviour's agony, from the four following causes.—(1.) The clear foresight which he had of the sufferings he was about to undergo from the Jews; and, particularly, of the tormenting death of the cross, which was awaiting him. Page 19. line 7. "First, then, (saith he) if we consider the sufferings themselves, which were to be endured by our Lord, together with his clear and distinct foreknowledge of them, we shall see, that his great uneasiness on their near approach, and his earnest prayers to be exempted from them, if agreeable to the will of God, were not without just cause." Whereupon he proceeds to enumerate these sufferings: From which enumeration, it appears, it is only his bodily sufferings he hath in eye. (2.) "An apprehensiveness about the difficulty of maintaining a becoming temper and deportment, under such unexperienced and awful trials." Page 24 line 7th. from the foot. (3.) The state of his animal spirits: which the Doctor supposes to have been very low

low at that time ; owing to the great fatigue he had undergone since he came up to Jerusalem, by his incessant preaching. Pages 29, & 30. And, (4) The prospect of the sufferings which were to befall his disciples ; the miseries which were a-coming upon the nation of the Jews ; the offence which the world would take at the doctrine of the cross ; and particularly, the strife and contention which was to take place among his followers, which hath sometimes issued in their mutual persecutions. Pages 31, 32, 33.

WITH respect to these causes which our author assigns for Christ's agony, We would observe, That the 2d. of them, namely, an apprehensiveness about the difficulty of maintaining a becoming temper and deportment under his sufferings ; cannot be admitted, without charging the Redeemer with some measure of unbelief and distrust of his Father's promise. The Father had promised to Christ, *That his arm would strengthen him.—That he should not fail, nor be discouraged, till he had set judgment in the earth.* Psal. lxxxix. 21. Isa. xlii 4. On these promises, the Redeemer firmly relied : Hence is that expression, Isa. l. 67. *I gave my back to the smiters ; and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. For the Lord God will help me : therefore I shall not be confounded. Therefore have I set my face like a flint. And I know, that I shall not be ashamed.* So that there was no room left, for that uneasy apprehension, which the author supposes, Christ had of the difficulty of his maintaining a becoming temper and deportment under his sufferings.

AGAIN, the 3d. cause of our Saviour's agony, assigned by the Doctor, namely, the state of his animal spirits ; is equally inadmissible with the former. When our animal spirits are so weak, that small difficulties appear unsurmountable ; or, in other words, our fear from the apprehension of impending evils, is excessive and unreasonable : this is certainly a sinful infirmity. Excessive and unwarrantable fear, is sinful : and that state of the bodily frame, which occasions it, of course is a sinful infirmity. And, therefore, this cannot be ascribed to Christ, without asserting, that he took our nature, not only with its sinless infirmities, but, also, with some that are sinful. Our bodies, by reason of the fall, are so constituted, that, in many cases,

cases, they are tempters to the soul, and are often snares to it: but, it was otherwise with that holy THING which was born of the Virgin. Besides, we have no reason to suppose, that Christ's body was in a more weak and exhausted state, when he entered the garden of Gethsemane, than it was often before.

As to the 4th. cause of our Saviour's agony, mentioned by the author; namely, the prospect of the sufferings, which were to befall his friends and enemies. Christ knew these things from the beginning: and, therefore, it is unreasonable to suppose, that this knowledge should throw him into an agony, in the garden; when it had no such effect at other times. And, when these three causes are set aside, there remains only, according to our author's account of the matter, the prospect of his bodily torments, as the source of his agony. It is not denied, that, as the Redeemer was true man, as well as true God; so pain and suffering were not joyous, but grievous to him: his holy human nature had an aversion to suffering, in itself. But, to suppose, that the prospect of the mere bodily torments which were awaiting him, should have had such an effect upon him, as to throw him into an agony; when he was *fore amazed, and did sweat great drops of blood, falling down to the ground*: We say, to suppose this, is a thought infinitely unworthy of the Saviour. Doth the Dr. think, that the King of saints had less courage, than many of his subjects. Many of the martyrs, of old, have gone triumphantly to a gibbet or a stake. What heroic boldness did the three children manifest, in the sight of the burning fiery furnace, into which they were to be cast: and if the imperfect faith of these martyrs, inspired them with such courage and magnanimity; much more must the faith of the Redeemer, which was perfect, have produced the same effect in him.— If the prospect of the glorious reward, which was awaiting the martyrs, made them to rejoice in the prospect of the cruel and tormenting deaths, which were awaiting them; must not the prospect of the glorious reward which was awaiting the Redeemer, have caused him, much more, to triumph in the prospect of his death? Not to speak of the incessant support peculiar to itself, which the human nature of Christ had, from its union to the divine.

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THE Scripture gives us an account of the sufferings of Christ, very different from that laid down in the Essay. It informs, that there were far more bitter ingredients in his cup, than these which the Doctor mentions. Thus, more particularly,

1. THE Scripture teaches, that Christ suffered not only in his body, but also in his soul. The prophet Isaiah foretells, *That he should make his soul an offering for sin:* and represents his sufferings, under the notion of, *the travail of his soul.* Isa. liii. 10, 11. We find the Redeemer himself, complaining of his soul-trouble. *Now is my soul troubled, and what shall I say?* John xii. 27. And, in the garden, *his soul was exceeding sorrowful, even unto death,* Matth. xxvi. 38. These, and such like Scriptures, plainly imply, that the soul of Christ suffered, not only from sympathy with the body; but, also, that it suffered immediately in itself, or had sufferings of its own.

2. THE Scripture teaches, that Christ suffered not only from men, from his disciples, and his avowed enemies; but, also, from his Father. Isa. liii. 10. *Yet, it pleased the Lord to bruise him; he hath put him to grief.* Not only did devils and wicked men join together in bruising Christ; but the Father himself bruised him, by laying the punishment due to our sin, upon him: yea, he took pleasure in doing so. Not only did devils and wicked men cause grief to the Redeemer, but the Father put him to grief. *The arrows of the Almighty were within him, the poison whereof drank up his spirit.* The Father commanded the sword of justice to awake against the Surety. Zech. xiii. 7. *Awake, O sword! against my shepherd; and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered.* Hitherto, as it were, the sword of justice had been asleep. All the manifestations of God's justice, which had been given, before the coming of Christ, in casting the angels, which sinned, out of heaven; in turning Adam out of Paradise; in drowning the old world with a deluge of water; in raining fire and brimstone from heaven upon Sodom and Gomorrah: all these were like the hiding of this attribute. But, when Christ appeared as the surety of his elect, the sword of justice awoke against him: It smote him, and rested not, till full satisfaction

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was received. It is a debasing the meaning of these expressions, to suppose, with the author, that all that is intended by them, is, that God in his providence, permitted the Jews to vent their rage against the Redeemer. They certainly imply, that the Father himself immediately afflicted him : Which will further appear, when we consider what Christ suffered from his Father. Thus,

1. HE suffered the hiding of his Father's face : Hence we find him crying out upon the cross, *My God! my God! why hast thou forsaken me?* Not only was there an eclipse of the natural sun, while the Saviour hung upon the cross ; but there was a far more dreadful eclipse, of the light of the Father's countenance. Not only was Christ then forsaken by his disciples ; but, what was infinitely more grievous, he was forsaken by his Father. This desertion does not imply in it, that there was a dissolution of the union between the human and divine natures. No : that union was, and is, indissoluble. Nor does it imply, that then the Father forsook Christ, as to support. He had promised to the Redeemer, *That his arm should strengthen him :* and he was faithful who had promised. But, then, the Father forsook him, as to comfort. Never did the Redeemer stand so much in need of comfort, as when he hung upon the cross ; but, for your sake, O believer, all comfort was with-held from him. Not one drop of comfort was allowed him, to alleviate his sufferings. Desertion is grievous to the saints. When God frowns upon his people, all the smiles of the world cannot lift them up. In such a case, *their eye trickleth down, and ceaseth not, without any intermission, till the Lord look down, and behold from heaven.* But what is your desertion, O believer, compared with Christ's desertion ? Your desertion is fatherly ; his was penal : Your desertion is partial ; his was total : All comfort (as we just now observed) was with-held from him. And, as he suffered the hiding of the Father's face, so

2. HE suffered the pressure of the Father's wrath. We do not mean, that Christ was the object of the Father's hatred. He always was *his beloved Son, in whom he was well pleased.* Never did the Father love the Mediator more, than when he was bearing the punishment of our sin. *Therefore doth my Father love me,* (saith he) *because I lay down my life,* John x. 17.
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The time in which the Redeemer was accomplishing our redemption, was an acceptable time to the Father. With what pleasure did the Father behold him, *rejoicing as a strong man to run his race!* cheerfully going thro' with the work which he had undertaken? But, while the Father loved the person of Christ, yet, viewing him as the surety of his elect, he carried as an incensed Judge towards him, by pouring out his wrath, and inflicting upon him, all the effects of his indignation against the sins of an elect world. The Father bent his bow, and discharged all the arrows of his vengeance into Christ's heart. *Who knoweth the power of God's wrath?* Who can tell, in what channels God, if he please, can pour torment into a soul? As the treasures of God's goodness cannot be numbered; neither can the treasures of his vengeance. Yet all these treasures were emptied upon the Redeemer. All the vials of the Father's wrath were poured out upon him. No wonder tho' the holy human nature did shrink, at the sight of the bitter cup: yet Christ's concern for his Father's glory, and his love to his chosen ones, made him cheerfully to drink it off. Then there was no sorrow like unto Christ's sorrow. Not only did his sufferings exceed those of his people, under their heaviest afflictions; but they exceeded those of the damned in hell. The damned in hell, only bear the punishment due to their own sins; but Christ had to bear the punishment due to the sins of a whole elect world. That Jesus suffered the wrath of God, in the garden, may further be proved.

1. FROM the account itself, which the Evangelists gives us of his sufferings, on that occasion. Thus, we are told, that *he was sore amazed*, Mark xiv. 33. That *his soul was exceeding sorrowful*. Ver. 34. That *he was in an agony*.—That *his sweat was, as it were, great drops of blood falling down to the ground*. Luke xxii. 44. Now, how can this be accounted for, in a consistency with the dignity of his person, without supposing, that he was then encountering with his Father, as an angry Judge?

2. THIS may be proved, from all these Scriptures, where the Redeemer is described, as bearing the punishment of our sins: several of which were quoted, upon the former article. Every sin deserves God's wrath and curse, not only in this life,

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but, also, in that which is to come. By our sin, we have exposed ourselves, not only to the miseries of this life, and to death itself; but to the wrath of God: that is the principal part of the punishment due to our sin. Now, how could it be said, that Christ bore the punishment due to our sin, if the principal part of that punishment never touched him? How could it be said, that he drank off that bitter cup, which should have been put into our hands, if he never tasted the most bitter ingredient in that cup?

3. THIS may be proved, from all these Scriptures which teach, that Christ satisfied justice, by his sufferings and death. That satisfaction, which justice requires, is, that the curse threatned, be endured. Now, how could the sufferings and death of Christ, have satisfied justice; had he not endured the principal part of the curse? The wrath of God, is the leading article in that debt of satisfaction, which we owe to the justice of God. Now, how could justice have discharged the surety, had the chief article of our debt, been left unpaid?

HAD not the Saviour born the wrath of God for you, O believer! you must have born it; it would have lien upon you thro' eternity. Had not the sword of justice awoke against him, it must have hewed you to pieces! But rejoice, O believer! Christ drunk off the bitter cup of his Father's wrath, from brim to bottom; and hath not left so much as one drop of it for you to drink! By your sin, you may, and often do, expose yourselves to God's fatherly anger; but you are safe from vindictive wrath. God hath sworn, *that he will no more be wroth with you, nor rebuke you.* Isa. liv. 9. Christ endured the pains of hell for you. *The sorrows of death compassed him, and the pains of hell gat hold upon him:* He endured the punishment of *loss*, and the punishment of *sense*; and, therefore, you shall never see that place of torment, except it be afar off.

C H A P. XI.

*A Review of the Doctrine of the Essay, respecting
the Merits, and Intercession of CHRIST.*

THE Author denies, that Christ hath purchased any saving blessing for men. He acknowledges, that, for Christ's sake, the means of repentance are bestowed upon sinners; and their space for repentance is lengthened out: but whatever substantial good any enjoy, is, in his view, the fruit of their own repentance and sincere obedience. Thus Page 282. line 8th. from the foot. "But, let it be carefully observed here, as it was also remarked in the former case, that the holiness and righteousness of Jesus Christ, can procure substantial good to none, but such as are disposed to improve the grace conferred on them thro' him: It can secure the stability of the righteous, only on condition of their continued watchfulness and fidelity; and obtain pardon for sinners, only by bringing them to repentance." Again, Page 283. line 12th. from the foot. "Thus our Lord's intercession may avail to procure a respite for sinners, and further means of repentance, till all proper methods be tried for their conversion: and such benefits may be granted to them, partly out of respect to the worthiness and excellence of his character, and that heroic virtue displayed by him in his death."

ACCORDING to this, all that Christ does, in the building of salvation, is only to furnish a few materials unto men. It is the sinners own work, to make proper use of these materials. By his own arm, he must lay the foundation of the spiritual building, he must rear up the superstructure, and put the copestone upon it.

BUT the Scripture gives us a very different account of matters. It informs us, that in the business of our salvation, *Christ is all.* Col. iii. 11. Christ purchased every saving blessing for his people. He purchased his Church with his blood. *Feed the church of God,* (saith the apostle to the elders of Ephesus) *which he hath purchased with his own blood.* Acts xx. 28. And, by his purchasing his Church, we are to understand, his purchasing salvation for it. Believers are indebted to Christ, not only for the revelation of the gospel, the object of faith; they are also indebted to him, for their faith itself. Philip. i. 29. *For unto you it is given, in the behalf of Christ, not only to believe on him; but also to suffer for his sake.* In these words, the apostle puts the Philippians in mind, that their believing was a gift conferred upon them; and this gift was conferred upon them, in behalf of Christ, or for his sake. Hence he is called, *the author and finisher of faith,* Heb. xii. 2. Having purchased this blessing for his people, he works it in them by his Spirit. Believers are indebted to Christ, not only for lengthning out their space of repentance; but also, for their repentance itself. Therefore, he is called, *a prince and a Saviour exalted, to give repentance unto Israel.* Acts v. 31. Christ, in his exalted state, is not only vested with power, to call sinners to repentance; but he gives the grace of repentance, to whom he will. When he touches the rocky heart, by the rod of his power; then, and not till then, do the waters of repentance flow out. When he turned and looked upon Peter, *Peter went out and wept bitterly.*

YEA, believers are indebted to Christ, for all that they have, and for all that they hope for. Eph. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ Jesus.* As God's free grace is the spring of every saving blessing; so Christ's blood is the channel in which they all flow. In this channel, their regeneration flows. Tit. iii. 5, 6. *Not by works of righteousness which we have done; but according to his mercy he saved us; by the washing of regeneration, and the renewing of the holy Ghost, which he shed on us abundantly, thro' Jesus Christ our Saviour.* Here we have an account of the moving cause of their new birth: not any good works they had done before conversion, but the rich mercy and free grace of God: or, as the apostle expresses it, *Not by works of righteousness which*

which we have done, but according to his mercy he saved us. We have an account of the efficient cause of their new birth, in these words, *by the washing of regeneration, and the renewing of the holy Ghost*. What he calls, *the washing of regeneration*, in one clause, is called, *the renewing of the holy Ghost*, in the other. And we have an account of the meritorious cause of this privilege, in that clause, *Which he shed on us abundantly, thro' Jesus Christ*. Their pardon flows in this channel.—Col. i. 14. *In whom we have redemption thro' his blood, the forgiveness of our sins*. The blessing of pardon, is here expressed by *redemption*, because therein believers are redeemed from the yoke of the law's curse; the full weight of which, no mere creature is able to bear: and this redemption comes to the believer, thro' Christ's blood. By the shedding of his blood, Christ made atonement for the sins of his people; and, upon this footing, the blessing of pardon is conferred upon them. To this they are indebted for their acceptance.—*He hath made us accepted in the beloved*, saith the apostle, Eph. i. 6. Believers are accepted as righteous in God's sight. God beholds them with a pleasant countenance: and it is in Christ, the beloved, they are thus accepted. It is only in the robe of Christ's righteousness, that raiment of their elder brother, that they obtain the blessing. To Christ's blood they are indebted, for their adoption. Gal. iv. 4, 5. *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,—that we might receive the adoption of sons*. Believers are brought into the glorious liberty of the sons of God: and, with a great sum, Christ obtained their freedom for them. In order hereunto he had to become a bond-servant unto his Father, and to perform that hard service which they owed. Christ behaved to be made under the law, in their room, and to fulfill it in their stead; that they might be put among God's children, and get *the goodly heritage of the host of nations*. It is in this channel, their Sanctification flows. This is one of the fruits, which grows upon the tree of Christ's cross. *He gave himself for his church, that he might sanctify and cleanse it, with the washing of water*, Eph. v. 26. *He gave himself for his people, that he might redeem them from all iniquity*, Gal. ii. 14. Hence they are designed, *the sanctified in Christ Jesus*, 1 Cor. i. 2. And, they are said to be *sanctified*, as well as *justified*, in the name of the Lord Jesus, 1 Cor. vi. 11. And, in fine, Glorification comes in the channel of

of Christ's blood. Rom. vi. last. *The wages of sin is death, but the gift of God is eternal life, thro' Christ Jesus our Lord.* Accordingly, the glorified saints are represented, as casting their crowns at Christ's feet; in token of their acknowledgement, that to him they are indebted for all that glory, to which they are advanced. It is the burden of their song, *Unto him that loved us, and washed us from our sins in his blood; and hath made us kings and priests unto God, and his Father: To him be glory, and dominion, for ever, and ever. Amen.* Rev. i. 5, 6. Not only do they praise Christ for their pardon, they also praise him for their compleat salvation; or for his making them kings and priests unto God.

BUT here, more particularly, (1.) We shall take a view of the reasons, which the author assigns, why salvation is ascribed to the death of Christ. (2.) We shall examine the comparison which he states, between the efficacy of the righteousness of Christ, and the virtue of good men in general. And, (3.) Consider the parallel which he runs, between the intercession of Christ, and the prayers of the saints.

SECTION I.

A Review of the Reasons, assigned by the Author, why our Salvation is ascribed, in Scripture, unto the Death of CHRIST.

WHILE our Author denies, that the Redeemer purchased any saving blessing for his people; he gives us two reasons, why our salvation is ascribed to the death of Christ, in Scripture.

THE first is, because the death of Christ paved the way to his exaltation; wherein he is vested with power, to confer salvation upon penitent sinners. Thus, saith he, Page 324. line 2d. "But because the attainment of that power was the fruit and reward of his obedience unto the death, and was necessarily connected with it; therefore, our redemption and salvation, are frequently ascribed in Scripture, unto the more remote cause of them, the death and passion of Christ; as well as to their immediate and efficient cause, which is his immortal life and power: nay, oftener ascribed unto
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“ the former, than to the latter.” Again, Page 315. line 5th.
 “ How the sufferings and death of Christ, tend to save men
 “ from the guilt of sin,—their efficacy towards this happy
 “ end, flows chiefly from their leading the way to that cele-
 “ stial aggrandisement and power, whereby he is able to save
 “ them to the uttermost, who come unto God by him.”

BUT, if the death of Christ, be only the remote cause of our salvation; how comes it to pass, that the Spirit of God, in Scripture, ascribes it oftener to the remote, than to the immediate cause? Must not this have a tendency, to mislead men in this important matter; and to induce them to lay a greater stress than they ought, upon the death of Christ? Yea, according to our author's system, the death of the Redeemer, is not so much as even the remote cause of our salvation. He maintains, that the honour to which Christ is advanced, now in his exalted state, is conferred upon him, not as the reward of his sufferings and death, but as the reward of his obedience: of which, he acknowledges, his patience and resignation, discovered under his sufferings, were a leading part. See Page 498. He asserts, (as was formerly observed) that the death of Christ was merely accidental, owing to the wickedness of the Jews, at the time of his appearance among them: and, that he would have answered all the ends of his mission, tho' he had not died. So that, according to this, the death of Christ is no cause at all, of our salvation; not so much as a remote one. And how absurd is it, to suppose, that the Spirit of God, in Scripture, should so often ascribe our salvation, to that which is no cause of it at all?

THE DOCTOR attempts to illustrate the above reason, P. 324. line 7th. from the foot; by the example of a patriot hero, who “ delivers his country from oppression or slavery, by
 “ gaining a decisive victory over its enemies; but loses his
 “ own life, in the conflict, as it hath sometimes happened:
 “ (the world hath seen several instances of men, who devoted
 “ their lives to inevitable destruction, for the good of their
 “ country) we say very truly, that he saved his country with,
 “ and at the price of, his blood; tho' the shedding of his
 “ blood, was not the thing, that did directly and immediately
 “ procure its safety; but rather the vigour of his arm, his
 “ wife and resolute conduct.”

WE answer, in the supposition here made ; when the patriot hero is said to save his country by his blood, there is no danger of mistaking the meaning. Every one must know, that the loss of his blood, was not the true and proper cause of the deliverance of his country ; for this, it was indebted to his wisdom and courage. But the cases are not parallel. We will suppose another instance, namely, That the inhabitants of a city had provoked their king to wrath, by their rebellion ; that he had come against them, with a large and powerful army, to destroy them ; that, in his clemency, he had offered to pardon their crime, upon condition that the principal person in the city, should voluntarily consent to be offered up a sacrifice for them. Let us further suppose, that that person, from a sincere love to the city, had cheerfully accepted of the terms proposed ; and, accordingly, had been put to death, in the room of his fellow citizens. (Something similar to this, hath sometimes happened among men.) In this case, it might justly be said, that that patriot citizen had delivered his city by his blood : and, when it was so said, every one who knew the circumstances, would understand, that his blood was the true and proper cause of their deliverance. This may serve as a similitude to illustrate the important point in hand. An elect world were guilty before God : He might justly have taken vengeance upon them all, by giving them their portion with the devil and his angels. Christ, by his Father's consent, gave satisfaction to justice, for their offence, by offering up himself a sacrifice for them : upon this footing, God delivers them *from going down to the pit : They shall never perish, but shall have everlasting life.* And, therefore, our salvation is ascribed to the death of Christ, as the true and proper cause of it.

CHRIST is represented in Scripture, as a *Redeemer by price*. The elect were lawful captives to justice ; they could not be delivered without payment of a price ; and no other ransom would satisfy, but the precious blood of the Redeemer. And it is upon the footing of Christ's being a Redeemer by price, that he is a Redeemer by power : taking the elect, by force, out of Satan's hand ; binding the strong man, and spoiling him of his goods. But, while we maintain, that the death of the Saviour, including his compleat righteousness, is the alone meritorious cause of our salvation ; we acknowledge, that

that the blessings of salvation, are sometimes ascribed in scripture, unto his resurrection, his intercession, and exaltation. The sense, however, in which they are ascribed to these, is very different from that, in which they are ascribed unto the death of Christ.

THUS, our Justification is ascribed unto the Resurrection of Christ, Rom. iv. 25. because this was a most convincing proof, of God's having accepted of the sacrifice of Christ; and of his being well pleased, for his righteousness sake. It is a sure evidence, that God is, *the God of peace*; or, in other words, that Christ *hath made peace, by the blood of his cross*: seeing God hath brought him again from the dead. The Surety's being discharged from the prison of the grave, is a sure evidence, that he hath compleated the payment of our debt, and hath laid down every farthing of the immense sum. Christ's being put in possession of the glorious reward, promised him by his Father, is a sure evidence, of his having finished his work, to his Father's content and satisfaction.

AGAIN, our Salvation is ascribed to the Exaltation of Christ, Rom. viii. 34 because, in his exalted state, he is vested with authority, to conferr the blessings of salvation upon his people. As he is the Trustee of the New Covenant, in whose hand all its fulness is lodged; he hath also the dispensing of this fulness committed unto him. *He is a Prince and Saviour, exalted, to give repentance unto Israel and remission of sins.* He is the Steward of his Father's house, who gives the children their portion of meat in due season.

AND, in like manner, our Salvation is ascribed unto the Intercession of Christ Heb. vii. 25. because, as his people's advocate with the Father, he maketh intercession for these blessings, which he hath purchased. Which intercession, does not consist, in his supplicating in a way of mere favour; but rather in his claiming, in a way of right, that those blessings, which he hath purchased for them, be conferred upon his people. And seeing he ever liveth to make intercession for his people, this secures their everlasting salvation: *For him the Father heareth always*; he is never denied what he asks. Not only, is his will, as God, the same with the will of the Father: but he asks for nothing, but what he purchased, in a

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full consistency with the strictest justice. His intercession in heaven, is founded upon the sacrifice, which he offered up on earth. His being our Advocate, results from his being our Propitiation. 1 John ii. 1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.* Thus, tho' our salvation be ascribed in Scripture, to the resurrection, exaltation, and intercession of Christ; it is not ascribed to these, in the same sense, that it is unto his death. The death of Christ, including the whole of his righteousness, is the alone meritorious cause of our salvation: and if his resurrection, exaltation, and intercession, be viewed as causes of it at all, they are causes of a different kind.

A second reason which the Doctor adduces, why our salvation is ascribed to the death of Christ, is contained in these words, Page 350. line 11. from the foot. "Since Jesus Christ, therefore, became a willing sacrifice for the truth, and laid down his life, in confirmation of his doctrine, which is the New Covenant, promising the remission of sins, and eternal life, to all sinners, who repent and live virtuously: it was very natural, especially when speaking to persons educated in the Jewish religion, to represent the blood of Christ, as the blood of a Covenant-victim; and to ascribe all the blessings of the Covenant, to that blood, by which it was ratified and sealed." See, to the same purpose, Page 349. at the top, &c.

ACCORDING to this view of the matter, the death of Christ is merely to be viewed, as the death of a martyr. He died to confirm his doctrine; of which, as our author teaches, God's promising remission of sins, and eternal life, to such as repent, and give sincere obedience, is the principal part. But, if the death of Christ, was a confirmation of his doctrine; the Dr. will not surely deny, that his miracles were a still higher confirmation of it. The death of a martyr, is rather a confirmation of his own faith, of the doctrine which he taught; than a confirmation of the doctrine itself. It is a sure evidence that a man believes these doctrines which he teaches, when he is willing to lay down his life for them. But, after all, the man may labour under a mistake. Persons may suffer for a false religion, as well as for a true. But the miracles of Christ,

Christ, were a full and convincing proof of his doctrine itself : these being so many seals appended to it, by heaven, for its confirmation. And we are sure, it is contrary to God's holiness, his goodness, and faithfulness, to set to his seal to a falsehead. Hence we find our Saviour, in the days of his flesh, frequently appealing to his miracles, to the works which he did, as a proof of his mission and doctrine, John x. 25, 37, 38: Now, if our salvation be ascribed to the death of Christ, merely, because, by his death, he confirmed his doctrine ; is it not strange, that it is not oftner ascribed to his miracles, which were a still higher confirmation of it? And how surprising is it, that our salvation, should be always ascribed to the death of Christ, which was the weaker ; and never ascribed to his miracles, which was the stronger confirmation of his doctrine.

FURTHER, if our salvation be ascribed to the death of Christ, merely because thereby he confirmed his doctrine ; then it follows, that, for the same reason, it may be ascribed unto the death of the apostles, and other martyrs, which have followed Christ. Their doctrine was the same, for substance, with his doctrine ; and their death was a confirmation of it. And, therefore, upon the same principles, upon which our author supposes, that salvation is ascribed to the death of Christ ; it may be equally ascribed unto their death: And thus the glory of our salvation, is not peculiar to Christ ; but this honour is to be parcelled out among the martyrs, who have gone before, or have followed after him. Upon the same grounds, upon which believers glory in the cross of Christ ; according to our author's principles, they should glory in the cross of the martyrs. But Paul was otherwise minded: *God forbid, (saith he) that I should glory, save in the cross of our Lord Jesus Christ ; by whom the world is crucified unto me, and I unto the world,* Gal. vi. 14. When faith is in lively exercise, the saints find meat to their souls in the death of Christ, which (we are afraid) our author knows nothing of. *Christ's flesh, to them, is meat indeed ; and his blood is drink indeed.* By faith they see Christ's cross to be the atonement for their sin, and the ransom of their souls. They see it to be the payment of their debt, and the price of their salvation, &c. Good reason then, have they to glory in it.

SECTION II.

The Comparison which the Author states, between the efficacy of the Righteousness of CHRIST, and the Virtue of good Men in general, examined.

OUR Author acknowledges, that God blesses men for Christ's sake : but at the same time, he maintains that there is nothing extraordinary in this part of the divine procedure ; seeing it is God's ordinary way, in the course of his providence, to conferr benefits upon men, for the sake of the good. Thus (as he observes) we read, that God, of old, blessed Laban for Jacob's sake : and blessed the house of Potiphar for Joseph's sake, &c. According to the Doctor, the righteousness of Christ is effectual with God, for procuring blessings, in the same way, that the piety and holiness of good men, are.— Thus, saith he, Page 275. line 6th. from the foot. “ Next
“ to the mercy of God, which is never to be forgotten, the
“ benefits of our redemption by Christ, flow chiefly from the
“ righteousness and holiness of his life : and particularly from
“ the eminent patience, piety, submission, and benevolence,
“ displayed at the close of it ; which avail with God in favour
“ of sinners, in the same manner, as do the piety and virtue
“ of good men in general : only the effects of such singular
“ excellencies are proportionally greater, and more extensive.” To the same purpose, see Page 276. line 14th. from the foot.

FROM this it appears, that the Doctor sees no difference in kind, between the merits of Christ, and the merits of the saints : in his view, they differ only in degree. And if so, then the saints may be said to be the Saviours of the world, in the same sense, that Christ is the Saviour of it : differing only in degree. Men are blessed for the sake of the saints, in the same way, that they are blessed for Christ's sake : only, it seems, a greater number, are blessed for the sake of Christ, than for the sake of any other saint. Thus, instead of one Saviour, and Mediator between God and man ; there are millions of Saviours, and Mediators ; even as many, as there have been, and will be saints, unto the end of time. But, in opposition to this doctrine, the Scripture teaches, that the
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righteousness of Christ is efficacious with God, in a very different manner, from that, in which the piety, and holiness, of the saints is so. Thus,

(1.) GOD sometimes conferrs temporal blessings upon wicked men, for the sake of the saints: but he bestows spiritual blessings, even grace here, and glory hereafter, upon men, for the sake of Christ. Eph. i. 3. *Blessed be the God, and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ.* True, indeed, the Doctor denies this. He grants, that for the sake of Christ, God bestows on men, the means of repentance, and lengthens out their space of repentance; but he refuses, that God bestows any saving blessing upon them for Christ's sake. See Pages 282, 283. According to the Doctor's creed, wicked men receive the very same benefit from the saints, which they receive from Christ. The very same blessings are conferred upon them, for the sake of the saints, which are conferred for the sake of Christ. But the contrary of this, we have proved in the preceeding part of this Chapter.

(2.) WHEN God is said, in Scripture, to bless wicked men for the sake of the saints; the meaning often is, *for the benefit of the saints.* Thus of old, God wonderfully multiplied the flocks and herds of Laban, and so increased his wealth, for Jacob's sake, Gen. xxx. 27 that is, for Jacob's benefit; that hereby Laban might be excited to show kindness unto him.—God prospered Potiphar, in all his affairs, for Joseph's sake; that is, for Joseph's benefit; that hereby Potiphar might be stirred up, to deal kindly with Joseph, who was *a stranger in a strange land*, Gen. xxxix. 5. But, when God is said to conferr blessings upon men, for Christ's sake; the same meaning cannot be affixed to the words. The Redeemer needs no assistance from us.—Our goodness cannot extend unto him.—We can make no addition to his glory and blessedness.

(3.) BE it so, that God sometimes rewards the obedience of his saints, by conferring temporal blessings upon others, for their sakes: yet these rewards, are not rewards of debt, but of grace. The saints do not merit the least blessing to themselves. Thus Jacob confesses, *Lord, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shew.*

shewed unto thy servant, Gen. xxxii. 10. As the first blessing God bestows upon the saints, is of grace ; so, also, are all the after blessings, he conferrs upon them. It is *by the grace of God, they are what they are*. And if they do not merit any blessing to themselves, far less can they merit blessings unto others. The rewards conferred upon them, in the way of duty, we say, are not rewards of debt, but of grace. They are not rewards to the work, but to the worker. And they are rewards to the worker, not for his work's sake, but for Christ's sake. It is for Christ's sake, that God blesses the saints, in themselves ; and it is for Christ's sake, that he blesses them, in such as are connected with them. Hence, for God to bless wicked men, for the sake of the saints, is materially the same, as to bless them for the sake of Christ : it lands in this at last. But, on the other hand, the rewards of Christ's obedience, are not rewards of grace, but of debt. — Our author, indeed, denies, that merit, in a proper sense, can be ascribed to Christ. See Page 284. This necessarily follows, from his denying the divinity of Christ. Were Christ a mere man, a person of the same order with ourselves ; in that case, there could be no intrinsic worth in his obedience unto the death, to merit our salvation. But seeing he is God, as well as man ; the same in substance, equal in power and in glory, with the Father ; upon this account, there is an infinite worth and value in that righteousness which he wrought out ; so that it truly and properly merits the reward promised him.

In order that a work may be strictly and properly meritorious, it is necessary, (1.) That it be perfect ; otherwise it is a transgression of God's law, and so exposes the person to God's wrath and curse. (2.) That it be not due by the person ; otherwise he is but an unprofitable servant, who hath done what was only his duty. (3.) That it be performed in his own strength ; otherwise, instead of God's being a debtor to him, he is a debtor to God. And, (4.) That it bear a proportion to the reward promised : In as far, as the reward exceeds the work performed ; in so far, it is of grace, not of debt. Now, if we examine the good works of the saints, by this rule, it will appear, that they are in no sense meritorious. For,

(1.) THEY

(1.) THEY are not perfect. Their best duties fall short of that perfection which the law requires. The best of the saints, do not love and obey God, *with all their heart, with all their soul, with all their strength, and with all their mind.* There is much unbelief, mingled with their faith: there is much coldness, mingled with their love: much pride, with their humility: much hypocrisy, with their sincerity, &c.— There is an iniquity, which cleaveth to their most holy things; and which needs to be purged away. This the people of God are sensible of: Hence confesses the Church, *We are all as an unclean thing; and all our righteousnesses, are as filthy rags.* Isa. lxiv. 6. *Not as tho' I had already attained,* saith Paul, *either were already perfect,* Philip. iii. 12. Again,

(2) THEIR good works are due by them. Obedience is a debt which the saints owe to God. This debt is due by them, as they are creatures. Every creature, by the law of its creation, is bound to obey the will of the Creator. And it is due by them, as they are redeemed creatures. The obligation, which the saints are under, to the performance of duty, instead of being weakned, by what Christ hath done for them; it is hereby strengthened. Others are bound to obey God, because he is the Lord: the saints are bound to obey, not only because he is the Lord; but because he is their God and Redeemer. So that, after they have done all, they have done only what was their duty; yea, they have fallen far short of it.

(3.) THEIR good works are not performed in their own strength; but in the strength of promised grace. They are strong, not in themselves, but *in the Lord, and in the power of his might.* God is the strength of his people's heart, and he is the strength of their hands. Their *thinking* strength is from God. 2 Cor. xiii. 5. *Not that we are sufficient of ourselves, to THINK any thing as of ourselves; but our sufficiency is of God.* And their *willing, and working,* strength is from him — Philip. ii. 12, 13. *Work out your own salvation, with fear and trembling; for it is God which WORKETH in you, both to WILL, and to do, of his good pleasure.* This the saints are sensible of: hence is that resolution of the Psalmist, Psal. lxxi. 16. *I WILL go in the strength of the Lord God: I WILL make mention of thy righteousness, even of thine only.* Accordingly, they give God the glory, of whatever good they do:

I laboured more abundantly than they all; (saith the apostle) yet not I, but the grace of God which was with me, 1 Cor. xv. 10. The more good they perform, they are the deeper in debt to free grace. And,

(4.) THE good works of the saints, do not bear proportion to the reward promised; as necessarily results from what hath been now observed. The saints, by their best duties, deserve nothing from God; no, not so much as the least of all his mercies: far less do they deserve that glorious reward which is awaiting them. *Our light affliction, which is but for a moment, worketh for us, a far more exceeding, and an eternal weight of glory, 2 Cor. iv. 17.* And again, saith Paul, *I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18.* *The wages of sin is death; but THE GIFT OF GOD is eternal life, thro' Jesus Christ our Lord, Rom. vi. last.* True, indeed, the saints, in Scripture, are sometimes represented, as being *worthy*, Rev. iii. 4, &c. But, we must remember, that their worthiness is not inherent, but imputed. They are not worthy in themselves; but they are worthy, thro' the worthiness of the Lamb put upon them. In themselves, they deserve God's wrath and curse: but, viewed as in Christ, and as covered with the robe of his righteousness, they have a just and legal title to eternal life; to grace here, and glory hereafter.

BUT, on the other hand, if we consider what hath been said above; it will appear, that Christ's obedience unto the death, is, strictly and properly, meritorious of the reward promised him. For,

(1.) It was perfect. That obedience which he gave to the law, by his holy and righteous life, was perfect, in the highest sense. God's commandment, we are told, *is exceeding broad*: and the Saviour's obedience was no less extensive. It was perfect, as to parts; perfect, as to degrees; and perfect, as to duration. And, in like manner, the satisfaction which he gave to justice, by his sufferings and death, was a perfect satisfaction. He bore the whole of the punishment, due to us for sin. The curse was executed upon him, in its utmost extent. He completely finished the work, which the Father gave him to do.

(2-) CHRIST'S

(2.) CHRIST's obedience unto the death, was not due by him, for himself. Justice had no claim upon him, for satisfaction, on his own account; for he never offended it: He *know no sin, neither was guile found in his mouth.* And, in like manner, the law, as a Covenant, had no claim upon him, for obedience, on his own account. As was observed, upon a former article, it was in the form of a Covenant, that the Redeemer obeyed the law, in his holy and righteous life: and, in this form, he owed nothing unto it. And, altho' the human nature of Christ, was subject to the law, as a rule; yet, the obedience which he performed, in his holy and righteous life, is to be viewed, as the obedience of his person, God-man. Now, if we view Christ, in respect of his person, he is the law's master; and not its servant.

(3.) CHRIST's obedience unto the death, was performed in his own strength: we mean, in the strength of his divinity. The divine nature, strengthened the human, in running the course of his obedience; and, also, supported it, under the infinite load of wrath, which lay upon it. It is true, Christ, as man, is represented in Scripture, as being strengthened by his Father, and by the Holy Ghost. But, seeing all the persons of the Trinity, are one GOD, one Being, one Essence, one Substance; accordingly, the same divine power, is common to them all. And,

(4.) CHRIST's obedience unto the death, bore a full proportion to the reward, promised him. The righteousness which he wrought out, is the righteousness of God; and so hath an infinite value and worth in it. Upon this account, it strictly and properly merits the salvation of an elect world: Yea, it hath worth in it, to merit the salvation of the whole human race; and even of millions of worlds, had it been so appointed. And, while we thus, justly, ascribe true and proper merit, to Christ's obedience unto the death; this by no means derogates from the freedom of God's grace; as the Doctor supposes. For, the Redeemer paid an adequate price, for our salvation; we pay nothing for it: tho' of debt to him, it is of grace to us. Yea, the costly channel, in which our salvation flows, magnifies the exceeding riches of God's grace. When a friend bestows a great favour upon us, we view that, as a mark of his kindness, tho' it cost him nothing: But, if he hath been at great expence, to procure that favour, which he confers; we consider this, as an heightning of his kindness.

SECTION III.

The Paralell which the Author runs, between the Intercession of CHRIST, and the Prayers of the Saints, considered.

THE Doctor maintains, that the Intercession of Christ, is prevalent with the Father, in the same way, that the prayers and intercessions of the saints are. *The effectual fervent prayer of the righteous*, we are told, *availeth much*, James v. 16. We have some remarkable instances of this, in the cases of Moses, Samuel, and Elijah. And, our author teaches, that the success of their prayers, arises from the respect which God hath, to their piety and obedience. Thus, Page 262. line 9th from the foot. Having mentioned several instances, of the success of the prayers of the saints, he adds: “ Many other
“ examples might be produced ; but these are sufficient to
“ show, that God is pleased, to have respect unto the piety
“ and obedience, of his servants ; and, on their account, to
“ bestow, in many cases, important benefits on those, who
“ are yet in a state of enmity with him.”

BUT, herein our author errs, not knowing the Scriptures. As we observed, a little ago, all the righteousness of the saints, are as filthy rags : their best services, are stained with sin ; and, upon this account, they deserve God’s wrath and curse. There is an infinite evil in sin ; and, therefore, the sinfulness which adheres to the best duties of the saints, infinitely outweighs the goodness which is to be found about them. When the saints have lively views, of the evil nature of sin, and of the imperfection of their services, they cannot refrain from loathing and abhorring themselves. *I have heard of thee, by the hearing of the ear ; (saith Job) but now mine eye seeth thee : Wherefore, I abhor myself, and repent in dust, and in ashes.—* Job xlii. 5, 6. And, how much more loathsome, must they appear, in the eyes of the infinitely holy God, *who is of purer eyes, than that he can behold iniquity* ; did God view them, as in themselves ? 1 John iii. 20. *For, if our heart condemn us, God is greater than our heart, and knoweth all things.* How absurd, then, to talk of God’s having such a respect, to the piety and obedience of the saints, as to bestow blessings upon
others,

others, on their account? Can that which deserves a curse, procure a blessing? Can that which renders a person loathsome in God's sight, be a motive to influence him to bestow important benefits, upon those who are at enmity with him?

ACCORDINGLY, the saints do not put up their prayers to God, in their own name; but in Christ's name. Did they come to a throne of grace, in their own name, they would find no access there: No regard would be shown to their petitions: God would turn a deaf ear to their cries. This they are sensible of, therefore they come to God in Christ's name; they bring him with them, in the arms of their faith. When they draw near to God in prayer, they draw near to him, as in Christ. They present Christ's righteousness to God, as the foundation of their plea, for every blessing crying, *Behold, O God, our shield; and look upon the face of thine anointed.* God gives a gracious answer to the prayers of his saints, not for their own sake, not from a respect to their piety and obedience; but for Christ's sake: or, from a respect to his meritorious righteousness. The prayers of the saints, as they come from them, are polluted and defiled; but the Redeemer washes them in his blood; he takes away the iniquity, which cleaves unto them: and, what is good about them, he presents that to God, perfumed with the incense of his merit and intercession; and thus procures a gracious answer.

YEA, as some have expressed it, these prayers of the saints, which are put up, for things agreeable to God's will, and in a right manner, are Christ's prayers. Not only are they indited by his Spirit; but, Christ, as it were, prays them over again; willing that these blessings which they have asked, be conferred upon them: and, upon this footing, they are bestowed. So that the prevalence of the saints prayers, is founded upon the prevalence of Christ's prayers. When these things are considered, it will clearly appear, that the intercession of Christ, is prevalent with God, in a sense, quite different from that, in which the prayers of the saints are prevalent.

ACCORDING to the Doctor, there are many advocates with God, for men. All the saints, in his view, are advocates with God, in the same sense with Christ. But the apostle speaks of Christ, as the only Advocate with the Father. 1 John ii. 1.

If any man sin, we have an advocate with the Father, Christ Jesus, the righteous. According to the doctrine of the Essay, millions of the saints, are indebted for their salvation, to the piety and obedience, of these good men, who were related unto them. But, in opposition hereunto, we find all the triumphant company, ascribing the whole glory of their salvation, to the slain Lamb. *Thou art worthy, sing they, to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God, by thy blood.*

THEREFORE, let us hold fast these important doctrines, respecting the efficacy of the merits and intercession of Christ; in opposition to the corrupt doctrines of the Essay. Remember, O believer, that you are indebted to the Saviour, not only for the means of repentance, and for the space for repentance, you have enjoyed; but, you are also indebted to him, for all that you have, and for all that you hope for. There is not a blessing comes to you, from a cup of cold water, to a seat with Christ, upon his throne; but comes in the channel of his blood. *The price of blood*, is the inscription, upon every article in the treasury of your blessings. *All things are yours*, because ye are Christ's. And, therefore, let him have all the glory.

CAN it fail to fill you with indignation, to hear the death of the great God your Saviour, represented, merely, as a motive to influence God, to display his mercy, in conferring blessings upon men: and to hear his infinitely meritorious righteousness, degraded so far, as to be laid upon a level, with the righteousness of the saints; which, in their own confession, is but filthy rags? While others boast of their own righteousness, let our tongues sing aloud of the righteousness of Christ: and let our resolution be, with the Psalmist, that *we will make mention of his righteousness; even of his only.* If others will build upon the sandy foundation of their own good works, and of the good works of other men; who can hinder them? But let us build upon the sure foundation, which God hath laid in Zion: *And, other foundation can no man lay, than that is laid, which is Christ Jesus*, 1 Cor. iii. 11. If the Doctor, and his followers, will venture their salvation, upon their own pretended merits, and the pretended merits of the saints; they must abide the consequences: But let us, with Paul, commit our souls, with all our concerns, into Christ's hand; and here they

they will be safe. 2 Tim. i. 12. *I know, whom I have believed; and am persuaded, that he is able to keep that which I have committed unto him, against that day.*

GOD forbid, O believers, that we should discourage you from the practice of good works. In obedience to the divine direction, *These things we affirm constantly, that they which have believed, should be careful to maintain good works.* Your obligation to duty, instead of being weakned, is strengthened, by what Christ hath done for you. Your holiness, was one great end of your election, of your redemption, of your effectual calling; and of all the ordinances, and providences of God, towards you, whither of a smiling or frowning nature. By a holy walk and conversation, you will glorify God; you will honour Christ; you will adorn the profession of the gospel; you will edify your fellow saints; you will stop the mouths of enemies; you will recommend religion, to all around you; you will manifest the reality of your faith, and the sincerity of your love, &c. But, be aware of building any thing upon your good works. Look for no mercy, but in the channel of Christ's blood. We exhort you, particularly, to abound in the exercise of prayer: You are commanded to *pray always; to pray without ceasing: In every thing, by prayer and supplication, to make your requests known to God, &c.* But, be aware of thinking, that God will hear you, for your own sakes. If you do so, your prayers will be an abomination unto God. Look for a gracious answer to your petitions, only for Christ's sake. When you contemplate the worthlessness of your prayers; let this comfort your heart, that you *have an Advocate with the Father, Christ Jesus the righteous: who ever liveth, to make intercession for you: And him the Father heareth always.*

C H A P. XII.

*A Review of the Doctrine of the Essay, concerning
CHRIST'S Priestly Office, and the Pardon of Sin.*

OUR Author mains, that Christ was not a proper Priest on earth: and that he was not consecrated to his priestly office, till he ascended into heaven; where he expiates sin, by remitting it, upon our repentance. Thus saith he, Page 345. at the top. "Moreover, what Jesus does for us, as a priest, " was not completed, by his sufferings on the cross, when he " was not yet properly consecrated to his priestly office; but, " having become obedient unto death, and being afterwards " raised from the dead, and invested with all power in heaven " and earth, he officiates, as an high priest, over the house of " God; and expiates, perfectly, all sins whatever, past, present, and to come; provided they be truly repented of.— " He not only grants penitent sinners, the remission of their " sins, in this world, as the law of Moses did, and the free " enjoyment of the priviledges of God's church; but, will " finally deliver them from death, and crown them with " immortality. And, as his sufferings were the necessary " means of preparing him for the great office of expiating, or " making atonement for the sins of men; it is evident, he " could not effectually and completely execute that office, " until he ascended into heaven, and sat on the right hand " of God."

HERE we may observe, (1.) That the remission of sins, in which (as is evident from the words now quoted) our author places the principal part of Christ's priestly office, is no part of it at all. It is not as a Priest, but, as a King that Christ gives *unto Israel the remission of sins*, Acts v. 31. Among men, it is an act of royal power, to pardon condemned criminals: And, in like manner, it is an act of the royal power, with which Christ is invested, as King in Zion, to pardon condemned sinners:

sinners. As a Priest, indeed, Christ purchased the blessings of the New Covenant, for his people; but, it is as a King, that he bestows them, upon those for whom they were purchased.

(2.) IF the exercise of Christ's priestly office, ly (as our author teaches) in the remission of sin; then it follows, that the Father, and the Holy Ghost, are Priests, in the same sense in which Christ is a Priest. For the pardon of sin, is represented in Scripture, as the act of the Father, and of the Holy Ghost, as well as the act of the Son. Hence the apostle uses this as a motive, with the believing Ephesians, to influence them to forbear, and forgive one another; namely, *Because God, for Christ's sake, had forgiven them*, Eph. iv. 32. And he puts the believing Corinthians in mind, what a great change the grace of God had made upon them. Before conversion, they had been the chief of sinners; *But, now, saith he, ye are washed; ye are justified; ye are sanctified; in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. vi. 11. There they are said to be justified, as well as sanctified, by the Spirit of God; which blessing of justification, includes in it, the privilege of pardon. Again,

(3.) IF the exercise of the priestly office of Christ, ly in the remission of sin; then, according to the doctrine of the Essay, as will be shown afterwards, the Redeemer is not yet vested with the office of a Priest: nor will he be consecrated to that dignity, till the last day. For it is not till that time, according to our author's system, that the sins of the penitent are remitted them, by their being raised from the dead, and put in possession of immortal life.

IN opposition to this doctrine, the Scripture teaches, that Christ was a Priest on earth. Here he executed the principal part of his priestly office. Every one who knows any thing of the work of a priest, understands, that his chief business is to offer sacrifice. To this purpose, is that expression, Heb. v. 1. *For every high priest, taken from among men, is ordained for men, in things pertaining to God; that he may offer both gifts and sacrifices for sins*. Now, it was on earth, where the Saviour performed this part of his priestly work, by offering himself a sacrifice, in the room of his people. The priests,
in.

indeed, under the law, were consecrated, and set apart to their office, by the offering of sacrifices. They were sinful men, as well as others; and, therefore, before they entered upon their priestly work, a ceremonial atonement behoved to be made for their sin; to put them in mind, of the holiness of that God, before whom they were to minister; and, also, that it is only thro' the blood of Christ, which was typified by the blood of these sacrifices, that their services could be accepted. But Christ had no sin of his own. Heb. vii. 26. *For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners.* So that there was no need for his being consecrated to his priestly office, by the offering up of a sacrifice. Accordingly, he entered upon his priestly work, from his birth. He began to suffer, so soon as he began to live. His sacrifice was laid upon the altar, in the moment of his incarnation; it continued burning upon the altar, thro' the whole of his humiliation; and was completed, when he bowed the head, and gave up the ghost.

UNDER the law, after the high priest, on the great day of atonement, had offered up a sacrifice, in the room of the whole congregation of Israel, he entered into the most holy place, carrying the blood of the sacrifice along with him; with which he sprinkled the mercy-seat. And, in like manner, after Christ had finished his sacrifice on earth, he entered into heaven, at his ascension, carrying, as it were, the blood of his sacrifice along with him. In the sanctuary above, he now ministers within the vail, presenting his blood unto his Father; and willing, upon the footing of it, that these blessings, which he hath purchased, be applied unto his people. There is this difference among others, between the type and the antitype; namely, When the high priest, under the law, entered into the most holy place, he did not sit down there, but stood, for the short time he was officiating; and soon returned from that sacred habitation. But, on the other hand, when Christ had, *by himself, or, by the sacrifice of himself, purged our sins, he hath for ever sat down on the right hand of the Majesty on high,* Heb. i. 3. The sacrificing part of his priestly office, was finished long ago, and will never be repeated. Heb. ix. 26. *Now, once, in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself.* Again, Verse 28. *So Christ was once offered, to bear the sins of many.* But the interceding
part

part of his priestly office still continues, and will never have an end. *He ever liveth to make intercession*, Heb. vii. 25.

FURTHER, the Doctor maintains, that by pardon and justification, strictly speaking, we are to understand, our resurrection from the dead, and being put in possession of immortal life. Thus, Page 231. line 11th. speaking of the remission of sin, or of taking away the guilt of it; he observes, It "is purely" the effect of divine grace, the work of God, and our Saviour, "wherein we can, directly, have no share." For, as he adds, line 18th. "We are not able, by any power of ours, to open" the prison of the grave; to disengage ourselves from death, "the wages of sin; and seize on eternal life. This is the" gift of God, thro' our Lord Jesus Christ." There you see, he explains the remission of our sins, by our being brought from the prison of the grave. And, again, Page 232. line 11th. "The truth now is, tho' we are often said, in the New" Testament, to be justified, saved, redeemed, delivered, and "the like, because we are put in the sure way of obtaining" these benefits; and cannot fail of them, but by our own "fault: yet, strictly speaking, we are, at present, saved from" the guilt of sin, in hope and expectation, rather than in "actual possession."

THE texts which he adduces, in support of this wild opinion, such as, *We walk by faith, and not by sight*, 2 Cor. v. 7.—*We are saved by hope*, Rom. viii. 24. &c. prove, that the compleat salvation of believers, is the matter of their hope. But it by no means follows, that their pardon and justification are so. The Scripture uniformly represents the pardon of sin, as a blessing, actually conferred upon believers, in this life.—*Blessed is the man*, saith the Psalmist, *whose transgression is forgiven, whose sin is covered, and to whom the Lord doth not impute iniquity*, Psal. xxxii. 1. He does not say, Blessed is the man, whose transgressions *shall be* forgiven; whose sin *shall be* covered; as if this were a privilege to be conferred upon the saints, in some future period: But, Blessed is the man, whose transgression *is* forgiven; whose sin *is* covered: pointing out, that this is a privilege already conferred upon them. He charges his soul, to bless the Lord, for conferring this privilege upon himself, Psal. ciii. 3. *Bless the Lord, O my soul, who pardoneth all thine iniquities. Man, thy sins are*

forgiven thee, said Christ to him, which had the palsy, Luke v. 20. And, saith John to these young Christians, to whom he writes, 1 John ii. 12. *I write unto you, little children, because your sins are forgiven you, for his name's sake.*—In like manner, the Scripture uniformly represents justification, as a blessing actually enjoyed by believers in this life. *By him, all that believe, are justified from all things; from which ye could not be justified by the law of Moses*, Acts xiii. 39. Again, *Being justified by faith, we have peace with God, thro' our Lord Jesus Christ*, Rom v. 1. *But ye are washed, but ye are justified, in the name of the Lord Jesus Christ, and by the Spirit of our God*, saith Paul to the believing Corinthians, 1 Cor. vi. 11. True, indeed, as some express it, There is a declarative justification of believers, which will take place, at the last day: that is, Then the sentence of justification, which was formerly passed in their favours, will be declared, and published before an assembled world. But the declaration of a fact, supposes the prior existence of it. And, seeing the Scripture uniformly represents pardon and justification, as blessings actually enjoyed by believers, in this life; how strange is it, that the Doctor should so positively assert, that these benefits will not be conferred, till the last day!

As was observed on a former article, our author supposes, that the death which the law threatens against the transgressor, is only temporal death. This led him to maintain, that, by the pardon of sin, or the removal of the curse, we are to understand, our Resurrection from the dead. One error leads to another. He says nothing of the happiness which the souls of the saints enjoy, from the time of their separation from the body, till the resurrection: into which happiness, Christ promised to admit the penitent thief; and the prospect of it, made Paul long to depart. It seems to be part of his system, that the soul dies with the body, and will be raised with it, at the last day. Yea, this seems to follow, from the passage quoted above. If believers be not justified, saved, and redeemed, till the last day: then, certainly, they are not admitted into heaven, till that time. These souls which are entered into glory, and admitted to the beatific vision and fruition of God, are certainly delivered from the wrath to come: but, according to our author, salvation from the wrath to come, is a blessing, not to be enjoyed, till the resurrection. Hence,
saith

saith he, Page 323d line 6th. from the foot. " Upon the
" whole, our resurrection from the dead, and salvation from
" the wrath to come ; or, in one word, our final deliverance
" from the guilt and punishment of sin ; is a work to be effected
" only by the operation of that mighty power which God hath
" given to our Lord Jesus Christ, whereby he is able to sub-
" due all things unto himself." There, you observe, he
mentions our resurrection from the dead, and deliverance from
the wrath to come, either as expressions of the same import ;
or, as blessings, which go hand in hand. The absurdity of
which, we have shewn already.

CONCLUSION.

THE occasion of this *Warning*, suggests to us, various melancholy reflections. Thus,

(1.) WE have reason to mourn over the state of the reformed Churches in general. It is not with them, as in months past. The reformation cause, hath greatly declined: Antichrist hath recovered much of that ground he had formerly lost. Popery hath overspread many countries, where the Reformation once flourished. There were once famous Protestant Churches in Poland, Hungary, and Bohemia; but they have, long ago, been laid in ruins. A great part of the French nation, once embraced the reformed religion: in the reign of Henry the 3d. of France, there were no less than 2500 reformed Churches, in that kingdom; in some of which, there were 7000 Communicants, and several ministers. Many famous national Synods were held in France; but, alas! the Protestants which are now to be found in that extensive empire, are but an handful, in comparison of what they once were. — Some of the princes of Germany, whose ancestors were pillars of the reformation, have now returned to the Romish communion.

AND, where the Protestant Religion is still professed, alas! how greatly is it corrupted? The Protestant Churches were once distinguished, for their soundness in the faith. It is pleasant, to observe the harmony of the several public Confessions of the different Reformed Churches. They all agree, in the grand distinguishing doctrines of the gospel; particularly in that fundamental doctrine, of salvation by free grace, reigning thro' the righteousness of Christ. As the Cherubims, of old, which covered the mercy-seat, were graven with their faces pointing towards one another, and both of them looking towards the mercy-seat; in like manner, the several Protestant Churches, in respect of the harmony of their public Creeds,
point-

pointed towards one another, while they all looked towards the mercy-seat, pointing out Christ, as the grand Propitiatory, in whom, alone, God is well pleased; and, in whom, alone, our persons and services, can be accepted. But, alas! how have the Protestant Churches, fallen from their former purity? True, indeed, as far as we know, they still retain the same orthodox public Confessions; but, herein, they are like whited sepulchres, which are fair without; while within, they are full of rottenness and dead men's bones. As the serpent beguiled Eve, with his subtilty, so, the minds of a great part, if not the greater part of Protestants, are corrupted from the simplicity which is in Christ. The pure doctrine of the Reformation is corrupted by many impure mixtures. Much chaff is mingled with the wheat; much dross is mingled with the gold; and much poison is mingled with the generous wine. And, as they have fallen from their purity in principle, they have also fallen from their purity in practice. They have left their first love. That holiness of walk, and zeal for the truth, which shone so much in the first Reformers, is rarely to be met with. Thus, the glory is, in a great measure, departed from the Protestant Churches.

(2.) WE have reason to mourn over the state of the Church of Scotland, in particular. The Church of Christ, in this land, had arrived to a higher pitch in reformation, in doctrine, worship, discipline, and government, than many of her sister churches. Some have compared the Reformation of the Church of England, to the resurrection of Lazarus, who came forth from the grave, with his grave clothes upon him; in allusion to the many Popish rites and ceremonies, she still retains: whereas they have compared the Reformation of the Church of Scotland, to the resurrection of Christ, who, when he rose from the dead, left his grave clothes behind him. And, to hold fast what they had attained, our godly forefathers, oftener than once, entered into a solemn Covenant with God. But, alas! how greatly is this Church now corrupted! In former times, the temple of the Lord, in this land, was beautifully reared up, according to the pattern shown in the mount of divine revelation; but now, alas! the enemy hath got into the sanctuary, and all at once, with axes, and with hammers, they are breaking down the carved work! For a time, the vineyard of the Lord, in this land, did thrive and prosper: the

the vines flourished, her hedge was carefully kept up, and the beasts of prey excluded : but now, alas ! her hedge is broken down ; *The bear out of the wood, doth waste it ; and the wild beast of the field, doth devour it !* It is long since the tares of Arminianism have been sown in this Church, which have taken a firm root ; and now Socinianism hath made its appearance among us, like a pestilence walking in darkeness. Can we refrain from weeping, to think that such blasphemous doctrines should be published in this land, where once the gospel-lamp shone so brightly ; and, especially, that they should be vented by a professed son of the Church of Scotland, once so famous for its purity ? How justly may the old complaint be renewed, *How is the gold become dim ! how is the most fine gold changed ! The crown is fallen from our heads : wo unto us, for we have sinned. Our Nazarites, which were whiter than snow, are become blacker than a coal !* And, what adds greatly to the calamity, the generation seems not to be alarmed with the danger, to which it is exposed.

A great part of the generation, seems to have lost sight of *the faith once delivered unto the saints* ; and handed down to them, by their pious ancestors, at the expence of their blood. The heavenly manna is lothed, as light food ; and the flesh-pots of Egypt, are preferred before it. The doctrines of Christ, are rejected, as unintelligible ; and the doctrines of men, are embraced in their room. And looseness of principle, hath made way, for looseness of practice. The doctrine of free grace, hath all along been branded, by its enemies, as a doctrine of licentiousness : but, let deeds bear witness. So long as the doctrine of free grace flourished in Scotland, practical godliness flourished : But, ever since this heavenly doctrine hath fallen into disrepute, practical godliness hath visibly declined. Along with a flood of error, a flood of immorality hath come in upon us, threatening to carry all before it. *All flesh hath corrupted their way. The whole head is sick ; the whole heart is faint : from the crown of the head, to the sole of the foot, there is no soundness.* Many have not so much as a profession of religion ; and, among these who have a profession, few, alas ! have a conversation becoming the gospel. While they are Christians in name, they are Heathens in practice. While their voice is the voice of Jacob, their hands are the hands of Esau. As the prophet speaks, *By lying,*

lying, and swearing, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Religion is evidently at a low ebb. The number of the godly, is but small; and these few, are greatly broken in judgment, and affection. *How is Zion become like a lodge, in a garden of cucumbers; and like a besieged city?*

(3.) WE have reason to mourn, on account of the unfaithfulness of the Judicatories of the Established Church, in not inflicting due censure, upon the author of the Essay. It is now a considerable time, since that book was published to the world; and yet we have never heard of any process being commenced against its author, in any of the ecclesiastical courts, to which he is in subjection, on account of the damnable doctrines which it contains. Christ hath instituted a form of discipline in his Church; he hath appointed censures of different sorts, such as admonitions, rebukes, and excommunication, to be inflicted upon offending church-members: which censures, are designed, partly for the good of offenders themselves; or, as the apostle expresses it, *for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus*. And, partly, as a warning to others; or, *that others may fear*.—Ministers are not to be exempted from church-censures, more than others, when their conduct requires it. Yea, in as much as the sins of ministers, are more aggravated, in their nature, and more hurtful, in their consequences, than the same sins in private Christians; for these reasons, they should be more severely censured. Error in doctrine, especially if it be of a more dangerous nature, exposes ministers to censure, as well as immorality in practice. Tit. iii. 10. *A man that is an heretick, after the first and second admonition, reject*. If a heretick will not be reclaimed, after the first and second admonition, he is to be rejected, and cast out of the church. Gal. v. 12. *I would they were even cut off, that trouble you*. It is the Judaising teachers, of whom the apostle there speaks; these were a trouble to the churches of Galatia, and he expresses this with concerning them, *That they were cut off*. Namely, by the sword of excommunication. Erroneous doctrine, is of an infectious nature, like *the little leaven, which leavens the whole lump*. And, therefore, this corrupt leaven, should be speedily purged out, before the infection spread. Erroneous teachers are, *the little foxes, which spoil the vines*:
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and these foxes are to be taken, and cast over the hedge of the vineyard.

WE do not wish to bring a railing accusation against the Judicatories of the Established Church; but cannot help thinking, that their conduct is highly criminal, in not judicially condemning the dangerous doctrines contained in the Essay, and passing due censure upon its author. Hereby,

THEY have been unfaithful to Dr. M'Gill himself. As was just now hinted, one end for which church-censure was appointed, was for the good of offending church-members. They are an ordinance of Christ, to bring them to repentance. They are a medicine, which he hath appointed, for healing their spiritual diseases: and are a rod, to drive the prodigal back to his father's house, and the straying sheep back to the fold again. Had the courts, to which Dr. M'Gill is in subjection, inflicted proper censure upon him; perhaps, by the divine blessing, this might have been over-ruled, as a mean to recover him from the error of his way; and to bring him to the acknowledgement of the truth. What must we think of that shepherd, who seeth a sheep wandering out of the fold, and yet is at no pains to bring it back? What must we think of that physician, who seeth one of the patients, committed to his care, pining away in his disease; and yet will use no proper medicine, for his recovery? The application is obvious.

THEY have been unfaithful to the Congregation of Air, over which Dr. M'Gill presides. When a father hath found out, that the nurse hath given poison to his child, instead of wholesome food; would he not immediately turn her out of his house? When a king hath been duly informed, that the governor of one of his cities, hath carried on a traiterous correspondence with the enemy; would he not immediately call him to an account for his conduct? And, in like manner, when the judicatories of the church, to which Dr. M'Gill is in subjection, have been fully apprised, that instead of feeding the flock, over which he hath been made an overseer, with the wholesome food of sound doctrine, he hath given them *a stone, instead of bread; and a scorpion, instead of a fish*: is it not high time, they were calling him to an account for his conduct? We wish the blood of the poor souls in Air, may
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not, this day, be crying to heaven for vengeance, not only upon Dr. M'Gill, who hath attempted the murder of them; but, also, upon the courts, to which he is in subjection; because they have used no means to prevent the execution of the horrid design!

THEY have been unfaithful to the generation. The author of the Essay, not content with endeavouring to poison the minds of his own congregation, by his damnable doctrines, hath done what he can, to corrupt the generation at large, by the publication of his book. And, therefore, are not the Judicatories of the Established Church, cruel to the generation, in not endeavouring to oppose an antidote to that poison? Had they judicially condemned the dangerous doctrines contained in the Essay, and duly censured its author; this would have served as a warning to the generation, to be on their guard, against the snare which is laid for them. But when they have taken no notice of either, is not this, upon the matter, a giving their sanction to them, and so a being partner with the author, in his guilt?

THEY have been unfaithful to succeeding generations. We should be concerned for the good of future generations, that religion may thrive and prosper among them; that *race unto race*, may *praise God's name*. And, for this end, we should be concerned to hand down the truth, pure and entire, unto them. Therefore, we said, the Judicatories of the Established Church, to which Dr. M'Gill is in subjection, are not only cruel to the present, but to after generations, in suffering the doctrine, contained in the Essay, to escape, without condemnation; and himself, without censure. It is a wise maxim, to resist the beginnings of evil. It is an easy matter, to pull up a young twig; but, when it is suffered to grow into a large tree, the task is more difficult. Had the Judicatories done their duty to Dr. M'Gill, it may be, the unhallowed fire he hath kindled, might, by this time, have been quenched: but, by taking no notice of him, they have suffered the fire to spread; and who knows, but, in a little time, it may burn up the greater part of the synagogues of God, in the land? Yea, what reason is there to fear, that the flame will spread to succeeding generations; and may, in the end, turn the Church in this land, which was once as a fruitful garden, into a waste and howling wilderness.

THEY have been unfaithful unto the truth itself : which should be dearer to us, than all earthly concerns. We find the Church of Thyatira, severely censured by Christ, because *she suffered that woman Jezabel, to teach, and to seduce his servants*, Rev. ii. 20. And, in like manner, the Church of Pergamos, is condemned, because she had such in her communion, *as held the doctrine of the Nicolaitans*, Rev. ii. 15. And, therefore, can the courts, to which Dr. M^cGill is in subjection, be innocent ; in suffering him to teach, and to seduce all around him ? Let none think, we are pleading for persecution. It is not civil, but ecclesiastical rulers, of whom we are speaking ; and, it is not civil pains, and penalties ; but church censures, we are pleading for.

AND, in fine, by neglecting to inflict due censure upon Dr. M^cGill. the Judicatories, to which he is in subjection, have brought a lasting stain upon their own reputation. What must the world think of them, especially of the *General Assembly* of the national church, which hath met once and again, since the Essay was published ; and yet have taken no notice of it ? It cannot be pled in their excuse, that they were ignorant of what had happened ; for this thing hath not been done in a corner. The errors contained in the Essay, have not only been vented secretly, but have been published to the world. It cannot be pled, in their excuse, that they had no power to punish the delinquent. Their divine Master, hath vested them with authority, to censure offenders ; and, particularly, to drive buyers and sellers, out of his temple : and to reject an heretick, after the first and second admonition. And, the civil rulers, under whom we live, have laid no restraint upon them, to hinder them to execute these laws of Christ. Nor can it be pled, in their excuse, that the erroneous doctrines contained in the Essay, are of little consequence ; merely speculative points, which have no influence upon practice : or such, as the learned and godly may differ, in their opinion, about ; and yet exercise forbearance towards one another : for they are of the most dangerous nature ; such as strike at the very vitals of our holy religion, and are ever sive of the very foundations of Christianity. Why, then, have they taken no notice of them ? Must not the world be tempted to suspect, either that the leading party, in the Judicatories, are secretly attached to these doctrines ; and, in their heart,

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with them success; altho' they do not choose, openly, to avow it: or that, Gallio-like, *they care for none of these things*. Strange! shall the shepherds of the flock, see a ravenous wolf, enter in among them, and tearing them to pieces; and yet not regard it! Shall the professed servants of Zion's-King, hear his name blasphemed, and see a design laid, to degrade him from his throne, and to pull the crown from his head; and yet not have a mouth to open for him! *Tell it not in Gath, publish it not in the streets of Ascalon!*

(4) WE have reason to mourn over the cowardice and silence, of the friends of truth, in the communion of the Established Church. We hope there are still a goodly number of ministers in the National Church, who are hearty friends to the doctrine of *free-grace*; and who abominate the doctrines, taught in the Essay. But, to such we would say, Why are ye so silent, upon such an occasion? You remember the story of the son of Cræsus, who was dumb; when, upon the taking of Sardis, a soldier was about to kill his father, the young man was so violently agitated by the sight, that the string of his tongue broke, and he cried out, Don't kill Cræsus! And, shall you keep silence, when you see the divinity and satisfaction of your blessed Lord attacked; when you see an attempt made, to rob him of his divine glory; and to degrade him to the rank of a mere creature!

IT is not enough, that you preach the doctrines of the gospel, from your pulpits; and, that you even warn your hearers, against the dangerous doctrines, contained in the Essay. Why do you not stir up the courts, to which you belong, judiciously to condemn these damnable heresies, and to inflict due censure upon their author? Yea, why doth not some one among you, boldly stand forth, and libel him? To allude to the words of Mordecai to Esther; *Who knoweth, but you are come to the ministry, for such a time as this?* The eyes of the godly, up and down, are upon you; they look up to you, in anxious expectation, that you will *quit yourselves like men, and be strong, in this day of trouble, and of treading down*. The eyes of the enemies of the truth, are upon you; they narrowly watch your motions: Should you join together, and set yourselves as a brazen wall, against them, there is reason to think, that this would intimidate them: But, if you sit still,

and do nothing; this will encourage them to come forth, from their lurking holes, and openly to join the standard, which Dr. M'Gill hath lifted up. The eyes of your glorious Master are upon you; and he is calling to you, to *come out to the help of the Lord; to the help of the Lord, against the mighty*: and is saying, *Who is on my side, who?* Yea, the eyes of the truth, itself, as it were, are upon you. When lying bleeding in our streets, it cries to you, in the words of Job: *Have pity upon me, O ye my friends!*

CALL to mind the noble example, which many of your predecessors in office, set before you; *who, boldly, jeopard'd their lives, unto the death, in the high places of the field, in defence of the truth.* Were these to arise from their graves, how would they upbraid you, for your cowardice? and would be tempted to disown you, as their children; and to call you bastards, and not sons,

IT may be, you are aware, that should you pursue the course, recommended above; by this means, you would expose yourselves to the rage and indignation of Dr. M'Gill and his friends, who would be ready to cry out against you, as the troublers of Israel, as the disturbers of the peace &c. But, what then? Better to incur the displeasure of men, yea, of the whole world, than to offend God. *Blessed are they, who are persecuted for righteousness sake: for theirs is the kingdom of heaven.* The apostles went away from the chief priests, *rejoicing that they were counted worthy to suffer shame for Christ's name.* And Paul was ready, *not only to be bound, but, to die at Jerusalem, for Christ's sake.* Or, perhaps, you are apprehensive, that, tho' you should venture to libel Dr. M'Gill, there is no hope of its answering the end; you are afraid, that he would find such a powerful party to support him, that he would come off with impunity; and, so, the latter end, would be worse than the beginning. But, Solomon tells us, *He that observeth the wind, shall not sow: And he that regardeth the clouds, shall not reap.* It becomes us to do our duty, and leave events to God. 2 Sam. x. 12. *Be of good courage, and let us play the men, for our people, and for the cities of our God; and the Lord do that, which seemeth him good.* We can scarcely think, that matters are come to such a pass, in the Church of Scotland, that any of her judicatories, would dare to vindicate the

the dangerous doctrines contained in the Essay, and to dismiss its author, without censure. But, if that should turn out, to be the case, it is high time, that they were discovered to the world, in their proper light; and that you were considering, how you can defend your conduct, in remaining so long, in the communion of such a corrupt Church? For, *What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? And what concord hath God with Belial.*

(5.) WE have reason to mourn, that the grounds of our secession, instead of being weakened, are strengthened. One ground of our secession from the judicatories of the Established Church, was, their pursuing such measures, as actually corrupted, or had a tendency to corrupt, the doctrine contained in our excellent Confession of Faith, and Catechisms: But, alas! we have reason to fear, that the doctrine, taught by the ministers of the Established Church, is, upon the whole, more corrupt, than it was, when our secession was first stated.—We acknowledge, with pleasure, that there still remains a considerable number of orthodox preachers, in the communion of the Established Church; but, we have every reason to think, that they are upon the decrease, instead of being upon the increase. We cannot suppose, that Dr. M'Gill would have ventured, to have published the doctrines, contained in his Essay, had he not known, that there was a powerful party among his brethren, ready to support him. We are sorry to observe, that we have so much reason, to separate, and to continue in our separation, even from what is commonly called the honest party, in the Established Church; as well as from the lax or corrupt party; not only because of their continuing in the communion of that Church, after she is become so corrupt: but also, because of their giving the right hand of fellowship, to intruders; or, to those, who preach and teach Neonomian, Arminian, and even Socinian errors; by sitting in the same judicatories with them; and, we may suppose, assisting at the same sacramental solemnities with them: but, also, because of their not testifying so faithfully, as they ought, against the corruptions of the Church: Particularly, in not prosecuting, and duly censuring, Dr. M'Gill, for his Socinian blasphemies.

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WE are commanded, to guard against being *partakers of other men's sins*, 1 Tim. v. 22. to *buy the truth, and not to sell it*, Prov. xxiii. 23. to *contend earnestly for the faith, once delivered unto the saints*, Jude, ver. 3. to *strive together for the faith of the gospel*, Phil p. i. 27. to *reject an heretick after the first and second admonition*, Tit. iii. 10. Our Lord tells us, John x. 1. that *he that entereth not in by the door, into the sheep-fold, but climbeth up some other way; the same is a thief, and a robber*. How zealous was the apostle Paul, for the purity of the gospel; and against these hereticks, who wanted to pervert it: appears from what he declares, Gal. i. 7, 8, 9. *There be some that trouble you, and would pervert the gospel of Christ: But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you; let him be accursed. As we said before, so say I now again, If any preach any other gospel unto you, than that ye have received; let him be accursed.*

ANOTHER ground of our secession from the Judicatories of the Established Church, was, their breaking down our beautiful Presbyterian constitution; particularly, by robbing the Christian people, of their right to chuse their own ministers. But, alas! are not violent settlements, now carried on, with higher hand than ever? And, is not the grievous yoke of Patronage, now wreathed, more closely than ever, about the neck of the Christian people? The late conduct of the General Assembly, in determining to leave out that article, from their instructions to their Commission, wherein they were wont to enjoin them, to watch every proper opportunity, to address the throne, for rescinding the law of Patronage: we say, their conduct, in leaving out that article, is an open declaration to the world, that they are well pleased with the present mode of settling ministers, by Presentations: they love to have it so, and do not wish to have any alteration made, in the mode of settling vacant congregations.

GOD forbid, that we should mention these things, in a way of triumph; we mention them as grounds of lamentation.—We view our separation from the Established Church, as a grievance. It would rejoice our hearts, to see the grounds of our secession removed: to see the Judicatories of the Established Church, returning back to the Lord, from whom they have deep—

deeply revolted : that so we might, with a safe conscience, return back to their communion again. And, therefore, it cannot but be grieving unto us, to see them going on, from evil unto worse ; whereby the breach between us, is made wider and wider.

In order that you may not be led away, with these strange doctrines, which are vented at this day : We would exhort you,

1st, STUDY to be well acquainted with your professed principles. Ignorance paves the way to error. As all colours are alike to a blind man ; so all doctrines are alike to an ignorant man. Of this, the Church of Rome is persuaded. It hath long been a standing maxim with her, That ignorance is the mother of devotion : And hence it hath, all along, been her great aim, to keep the people in profound ignorance ; knowing that, otherwise, her absurdities would not pass. It is matter of lamentation, that ignorance of the principles of our holy religion, abounds so much among professing Christians. *While they might have been teachers of others, many need to be taught, which be the first principles of the oracles of God.* Many who are acute in business, expert in managing the affairs of this life, and even versant in the arts and sciences ; are but babes, in respect of religious knowledge. This betrays a horrid contempt of God's goodness, in bestowing the means of instruction upon them ; and discovers an astonishing want of concern, about the salvation of their immortal souls. And, however little it may be attended to, yet, for certain, gross ignorance, under the means of grace, is a damning sin. *Hos. iv. 6 My people are destroyed, for lack of knowledge — It is a people of no understanding ; therefore, he that made them, will not have mercy on them ; and he that formed them, will shew them no favour, Isa. xxvii. 11.* There is a believing upon an unseen Christ ; but there can be no believing on an unknown Christ.

2^{dly}, STUDY the Scriptures. Take not your professed principles upon trust : Bring them to the standard of God's word, and see whither they will stand that test. *To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them, Isa. viii. 20.* It is not enough,

enough, that the truths you profess to believe, are the professed principles of all the reformed Churches; or that they are the professed principles of the Church of Scotland, contained in her excellent Westminster Confession of Faith, Catechisms, larger and shorter. It is not enough, that they have been sworn to, in our Covenants, National and Solemn League; and that they have been handed down to us, by our godly ancestors, at the expence of their blood. But the great question is, Are they *the true sayings of God*? Are they the things, which *the Spirit sayeth to the Churches*. The Bereans tried the doctrine taught by the apostles, comparing it with the Scripture; for which, they are commended, as being more noble, than those of Thessalonica. And, much more must we try, by the Scriptures, the doctrine of uninspired men—Implicit faith is due to God alone. Compare the doctrines laid down in the Confession of Faith, by the Scriptures adduced in support of them, and see whither the foundation is sufficient to bear up the superstructure. Our faith must not stand in the wisdom of men, but, in the power of God. Faith, built upon human testimony, is of no avail. It may be compared to a house built upon the sand, which will not stand the storm. When the rain descends, when the floods come, when the winds blow, and beat upon it, it will fall. But that faith, which is bottomed upon the divine testimony, may be compared to a house, built upon a rock. Therefore, we said, search the Scriptures, looking up to God, that he may open your eyes, to behold the wonders contained in his law; and to discover the mind of the Spirit of God, in the Scriptures. Diligently compare Scripture with Scripture: compare these places, where the Scripture speaks more darkly, with these places, where it speaks more clearly.

3dly, STUDY to be established in the truth. This was the happy attainment of these Christians, to whom Peter writes: Hence he represents them, 2 Pet. i. 12. as being *established in the present truth*. The doctrines of the gospel, in their account, were not matters of doubtful disputation, but, *faithful sayings, and worthy of all acceptance*. They had a firm persuasion of the truth of them. A state of doubt and uncertainty, especially in matters of such moment, as the doctrines of Revelation, is a most disagreeable state. And, therefore, if this be your condition, at any time; take no rest, till you have brought
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the matter, to the barr of the holy Spirit, speaking in the Scriptures, to be determined by him. Let your language, in such a case, be, with the Psalmist; *We will hear, what God the Lord will speak*. The oracles of God, are not like the ancient Heathen oracles, whose responses were so ambiguous, that they could be interpreted either way. The trumpet of the word, gives a certain sound. There are some things in the Scriptures, hard to be understood: But these truths, which are necessary to be known, in order to salvation, are so clearly revealed, in one part of Scripture, or another; that, not only the learned, but, the unlearned, in the due use of means, which God hath appointed, may, by his blessing, attain to a knowledge of them. And, when you bring your difficulties to the word, to be solved, look up to the *Wonderful Counsellor*, that he may open your understanding, to understand the Scriptures: Cry, that the God of all grace, may *stablish, strengthen, and settle you*, 1 Pet. v. 10. Let your language be, with Job, *What I know not, teach thou me*. Or, with David, *Lord, shew me thy way; lead me in truth; teach me*. And, having come to some establishment in the truth, be not soon shaken in your minds. Let not every sophistical objection, stagger your faith. If you be satisfied, that the truths which you profess to believe, are agreeable to, and founded upon the divine word; it is no reason, why you should call them again in question, because you cannot answer every objection, which may be stated against them. There is no truth, however evident, but a subtle disputant, may raise such objections against it, as will puzzle men of no mean abilities, to refute. And therefore, were we to call in question, every truth, when we cannot answer the objections, of the adversaries, against it; this would issue in universal scepticism. And therefore, we said, study to be established in the truth; that you may not be, *like children, tossed to and fro; and carried about with every wind of doctrine, by the sight of men; and cunning craftiness, whereby they lie in wait to deceive*, Eph. iv. 14. As you have, therefore, received Christ Jesus the Lord, saith the apostle, to the Colossians, *so walk ye in him, rooted and built up in him; and established in the faith, as you have been taught*, Col. ii. 6, 7. And, again, he exhorts them to *continue in the faith, grounded and settled, and not to be moved away from the hope of the gospel*, Col. i. 23.

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4thly, BE concerned to experience the power of the truth, upon your own heart. *He that believeth, hath the witness in himself* 1 John v. 10. The power which the word hath had upon his own heart, in quickning, enlightning, strengthening, sanctifying, and comforting him; is as a thousand arguments, in proof of the truth of it. Whence is it, that the profession of so many Christians, is as the grass upon the house-tops, which withereth afore it groweth up? It is, because the word hath no root in them. Whence is it, that so many make shipwreck of the faith, and of a good conscience? It is, because the gospel never reached their hearts. Head-knowledge, however extensive, is no security against apostacy. Persons may have all knowledge so as to understand all mysteries; and yet fall away into open infidelity. But, when the word does not inereely float in the head, but sinks into the heart; when it is not only received into the understanding, but received into the affections; when it is received in the love of it; this makes the person, proof against the attacks of these seducers, who would rob him of his precious treasure.

AND, it is not enough that you hold fast the truth, yourselves: You are farther called, to do what you can, in the sphere and station, in which God hath placed you, to stem the torrent of Socinian doctrine, which seems to be coming in like a flood, upon the generation. In order hereunto,

1. BE careful in instructing your children, in the knowledge of the truth. When God delivered his law to the ancient Israelites, he gave them this charge, Deut. vi. 7. *And these words, which I command thee, this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them, when thou sittest in thine house; and when thou liest down; and when thou risest up.* To which the Psalmist alludes, Psal. lxxviii. 5 6. *For he established a testimony in Jacob, and appointed a law in Israel; which he commanded our fathers, that they should make them known unto their children: that the generation to come, might know them; even the children which should be born, who should arise, and declare them unto their children; that they might set their hope in God, and not forget the works of God, but keep his commandments.* The apostle enjoins Christian parents, to bring up their children, in the nurture and admonition of the Lord, Eph. vi 4. This exer-

exercise is recommended by the example of the godly, in former times. *I know, my servant Abraham, saith the Lord, concerning him, that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgement,* Gen. xviii. 19. And, said Joshua to the people of Israel, *Choose you, this day, whom you will serve; but, as for me and my house, we will serve the Lord,* Josh. xxiv. 15. If you have a proper love to your children, it will be your heart's desire and prayer to God for Christ's sake, that they may be saved. And this will excite you, to shew unto them, the way of salvation: putting them in mind, of what they are to believe, concerning God; and what duty, God requires of them. If you have a proper regard, for the interest of Christ, in the world; you will be concerned, that the cause of truth, may flourish, after you are dead and gone: and that, *instead of the fathers, there may be the children, who will be a seed to do service to Christ; and to be accounted to the Lord for a generation.*

2. STUDY to recommend the truth, to all around you, by a holy walk and conversation. *A tree is known by its fruits.* We may judge of the truth of a doctrine, by the fruits which it naturally produces. That doctrine, which hath a native tendency to produce holiness, is from God. And, on the other hand, that doctrine, which hath an opposite tendency, can never be from him. As we formerly hinted, this hath, all along, been a charge, brought against the doctrine of free grace, that it is unfriendly to holiness. And what a pity is it, that so much handle should be given, for this charge, by the loose and irregular lives, of many of the professed friends of this doctrine. Such persons are a disgrace to their profession; by their means, the name of God, and the gospel of God, is blasphemed. Such are the worst enemies, of the doctrine of the cross, whatever they may think of it. So Paul accounted them: *Many walk, saith he, of whom I have told you before, and now tell you, even weeping, that they are the enemies of the cross of Christ,* Philip. iii. 18. Would you wipe off the false aspersions, which have been cast upon the truth; and, would you recommend it to all around you, *Let your conversation be, as becometh the gospel of Christ.* Let the grace of God, teach you *to deny ungodliness, and worldly lusts; and to live soberly, righteously, and godly, in a present evil world.* By this means, you will stop the mouth of gainsayers, 1 Pet. iii. 16. *For so is the*

will of God, that with well-doing, you may put to silence, the ignorance of foolish men. 1 Pet. iii. 16. Having a good conscience, that whereas they speak evil of you, as evil doers, they may be ashamed, that falsely accuse your good conversation in Christ.

3. **BOLDLY** confess the truth, when you have a call to it, in providence. It is your duty to do so. It is not enough, that you believe on Christ, with the heart; you must also confess him with the mouth. It is your honour to do so. It is an honour, to be a witness for Christ. The enemies of the truth, have reason to be ashamed of their conduct: but the friends of it, have no reason to be ashamed of theirs.—The cause in which they are engaged, is good. The Commander, under whom they fight, is good; namely, Christ, *the Captain of our salvation.* The company, in which they fight, is good; viz. all the martyrs, and confessors, who have gone before them. And in fine, It is your interest to do so. Such as confess Christ, before men; them he hath promised to confess, before his Father, which is in heaven, Matth. x. 32. Whereas, on the other hand such as are ashamed of Christ, and of his words, before men; of them, he hath said, he will be ashamed, when he cometh in the glory of his Father, with the holy angels, Mark viii. 38.

AND therefore, when you have a call unto it, boldly avow your attachment to the truth; and your resolution to cleave to it, whatever shall be the consequence. When you see others deserting the cause of truth, and going over to the enemies camp; that should stir you up, the more courageously, to fight the good fight of faith. Let it be your resolution, in the strength of grace, that, tho' all others should forsake the truth, yet will not you. *Choose you, this day, whom ye will serve,* said Joshua to the elders of Israel, *as for me and my house, we will serve the Lord.* As fire burns hottest, in time of the greatest cold; so, the more the truth is run down and denied, the more fervent should your zeal for it be. The more bold the enemies of the truth are, in attacking; the more valiant should you appear, in its defence.

How

How unfashionable was the true religion, in the days of the Prophet Elijah ; when that holy man concluded, that he alone was left. of all the true worshippers of God, in Israel ? Yet, that consideration did not abate, but rather inflamed his zeal. He was very zealous, we are told, for the Lord God of Israel. It may be, your confession of the truth, may expose you to scorn and mockery from men : upon this account, they may call you zealots, fanatics, enthusiasts, &c. Yet, remember, O believer, that Christ endured the cross, and despised the shame, for you ; and shall you grudge to bear a scoff, or a jeer, for him. Yea, what tho' your confession of the truth, should expose you to suffering and persecution ; yet, seeing the Redeemer cheerfully shed his precious blood, and laid down his life, for your ransom ; it becomes you, cheerfully, to lay down your life for him. *I am ready, not only to be bound, said the apostle, but to die at Jerusalem, for his name's sake.*

4. Bear testimony against such as are corrupting the truth. While you love their persons, and offer up your prayers to God for them, that they may be recovered from the error of their way : at the same time, so far as you have a call to do so, testify your abhorrence of their doctrines. *Have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. v. 11. For, what fellowship hath righteousness with unrighteousness ? What communion hath light with darkness ? And what concord hath God with Belial ? 2 John, ver. 9, 10, 11. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.* These ministers, who deny the doctrines of original sin, and of the divinity and satisfaction of Christ, (which are the fundamental doctrines of our holy religion) certainly abide not in the doctrine of Christ : and, therefore, you are not to receive them into your houses, in a ministerial capacity ; otherwise you bid them God-speed, and are partakers of their evil deeds.

IF this publication, shall fall into the hands of any of you, who are under the ministry of such erroneous teachers : We solemnly call you, as you regard the glory of God, and the sal-

salvation of your immortal souls, to withdraw from them. Your submitting to their ministrations, whatever you may think of it, is a bidding them God speed, and being a partaker of their evil deeds. Those ministers, who deny the fundamental doctrines of our holy religion, are not the ministers of Christ, but are ministers of Satan. 2 Cor. xi. 13, 14, 15. *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light: therefore, it is no great thing, if his ministers also, be transformed as the ministers of righteousness, whose end shall be according to their works.* And, therefore, withdraw from the tents of these men, if you would not wish, to be sharers with them, in their plagues. We find the apostle, denouncing a curse against them who shall preach any other gospel, than that which he had taught the Galatians. Gal. i. 9. *If any man preach any other gospel unto you, than that ye have received, let him be accursed.* And this curse, partly respects such, as knowingly hear any other gospel, than that which is delivered unto us, in the Scriptures of truth. It may be, you may think, there is little danger of your receiving any harm, by the corrupt doctrine of these preachers; seeing you disapprove of it. But, *Can a man take coals in his bosom, and not be burnt. A little leaven, leavens the whole lump.* Error is of an infectious nature, There is a strong party within which is on its side; and if you willingly throw yourselves, into the way of temptation; God may justly be provoked to suffer you to fall before it.

5. ASSOCIATE with the friends of truth: strengthen their hands, and encourage their heart in God's way. Where you see the banner of truth most fully displayed, thither you ought to repair; saying, with these of old, *We will go with you, for we have heard, that God is with you,* Zech. viii. 23. Such as appear to us, to be the friends of truth, we should bid them God-speed, altho' they follow not with us, and do not belong to the particular visible church, of which we are members. What a pity is it, that the friends of Christ are so much broken and divided, as they are at this day? And, what a greater pity is it, that their division in judgment, should be attended with so much alienation of affection? No doubt, it would be an agreeable thing, to see all the friends of truth, united together, in the closest bonds of church-fellowship. But, were
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we persuaded to drop our prejudices against one another; did we sincerely love all, who seem to love our Lord Jesus Christ; while we testify against what we take to be wrong, about the principles, or practices of our fellow-professors, were we equally ready to approve of what we see to be good about them; did we heartily wish them success, in so far as they are friends to the truth: In this case, it would be of no great consequence, tho' we did not meet together in the same places of public worship, and sit down at the same communion-table. The cause of religion, is not so much hurt, by its professors being crumbled down into different societies and associations; as by the want of Christian love among them.

6. WHILE you are thus fighting the battles of the Lord, cry to God in the battle; praying with the Psalmist, *Let God arise, and let his enemies be scattered*, Psal. lxxviii. 1. The enemies of the Church, will not fall, till God arise; and, when he arises, immediately they fly before him. *At the presence of the Lord, the mountains leap like rams; and the little hills, like lambs.* When you go to a throne of grace, for yourselves, let Zion come to your remembrance: lift up a prayer for the remnant that is left; saying, with the Psalmist, Psal. li. 18. *Do good, in thy good pleasure, unto Zion: build thou the walls of Jerusalem.* And, again, Psal. xiv. last. *O that the salvation of Israel were come out of Zion.* *When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.* — *Ye that make mention of the Lord, keep not silence; and give him no rest, until he establish, and till he make Jerusalem a praise in the earth,* Isa. lxii. 67.

AND, for your encouragement, remember, O believer, that the cause of truth, is the cause of God: and God will certainly maintain the cause that is his own. In the darkest times, there have not been wanting some to witness for the truth; and God will continue to raise up witnesses for it, while the world stands. Tho', for a time, the truth may seem to be buried, it will soon rise again, and that more glorious than before. God brings good out of evil: these attempts, which are made to suppress the truth, turn out for the furtherance of it. While the enemies of the truth, aim at its ruin; God makes them, in the end, to promote its interest, howbeit they mean not so, neither do they think so. As it was with Israel

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in Egypt the more they were oppressed, the more they grew; so is it here: the more truth is opposed, the more firmly does it come to be established. Great is the truth, and it will prevail. Dagon shall fall before the ark. The light of truth, shall, at last, drive away the darkness of error, with which it is surrounded: and shall be *like the shining light, which shineth more and more, unto the perfect day.*

WHEN we look around us, and take a view of the state of religion at this day; how gloomy is the prospect? The cause of truth and godliness, hath long been upon the decline. Error and immorality have made a rapid progress, in the Churches of the Reformation, and are threatening to carry all before them. The number of the godly, seems to be but small; and these few are greatly broken in judgment, and alienated in affection from one another. *How is Zion become like a lodge in a garden of cucumbers, as a besieged city. Is not this Zion, which no man careth for?* So that should we judge of things, from the outward appearance, we would have reason to fear, that, in a little time, religion would be rooted out of the world altogether. But these fears are groundless:—Christ's name shall endure for ever, it shall last like the sun, Psal. lxxii. 17. Christ shall have a seed to serve him, while sun and moon endure.

THE Lord himself hath founded Zion, and he hath founded her upon a rock; and therefore, the gates of hell shall never prevail against her. *Walk about Zion, and go round about her; mark ye well her towers, consider her bulwarks.* Many a violent attack hath been made upon the city of God; many a long and strait siege hath it endured: and yet the enemy have never got possession of it; nor ever shall, for the name of the city is JEHOVAH SHAMMAH, the Lord is there. *God is in the midst of Zion, and therefore she shall not be moved.*

WHAT tho' her enemies be exceeding numerous, like bees compassing her about? What tho' they be renowned for wisdom, and formidable for strength? Yet, God is on his people's side: the Lord of hosts is with them; the God of Jacob is their refuge: and therefore, more are they that are for them, than they that are against them. While the enemies of Zion, cry, concerning her, Raze, raze her, to the foundation: He
that

that sits in heaven, laughs at them; the Lord holds them in derision. All the enemies of the Church, are in God's hand; and he can dash them all in pieces, as a potter's vessel. They can no more stand before him, than the chaff before the raging wind, or the stubble before the devouring fire. So that the Church may bid defiance to all her enemies, saying, as in Isa viii 9. *Associate yourselves, and ye shall be broken to pieces; gird yourselves, and ye shall be broken to pieces; take counsel together, and it shall come to nought; for God is with us.*

IN his own time, the Lord will revive his work, in the midst of the years. What tho', at present, there be many breaches in the walls of Zion? In due time, the Lord will appear in his glory, and build her up. He will rear up the tabernacle of David, that is fallen low; and will repair the breaches thereof. He will repair all her waste places. He will make her wilderness, as Eden; and her desert, like the garden of the Lord. What tho', at present, it be night with the Church? the morning cometh. There are glorious days a-coming to the Church, with which all her former days of prosperity are not worthy to be compared. *There shall be an handful of corn upon the top of the mountains, the fruit thereof shall shake like Lebanon: and they of the city shall flourish like the grass of the earth.* Christ's name shall be great, from the rising to the setting sun. His kingdom shall extend from sea to sea; from the river, to the ends of the earth. All the kingdoms of the world, shall become the kingdoms of the Lord, and of his Christ. All nations shall serve him, and all kings shall bow before him. The little stone, cut out of the mountain, shall become a great mountain, and fill the whole earth. The kingdom, and the dominion, under the whole heaven, shall be given to the people of the saints of the Most High. In every place, incense shall be offered up unto God, and a pure offering. The earth shall be filled, with the knowledge of the Lord, as the waters cover the sea, &c. How long it shall be, till these happy days arrive? we cannot say. It is not for us, to know the times and the seasons. We have reason to think, that the night will yet become darker, in the Protestant Churches, before the blessed morning come. But, *at evening time, it shall be light.* The Lord will hasten it in his time.

ERRATA.

Page 29. at the foot, for Law, read, Lawgiver.

— 33. line 19. delete the word, not.

— 40. line 8th. the Semicolon should be before the words, by faith.

— 49. line 11th: delete, but.

— 55. line 16th. from the foot, for this, read their.

— 58. line 12th. for perfections, read perfection.

— 86. line 14th. for madmen, read madman.

— 93. line 20th. for then, read thus.

— 114. line 1st. for mains, read maintains.

— 130. line 19th. from the foot, wants the word, and.

1873

The first of the year was a very
 successful one. The weather was
 very good and the crops were
 all well. The people were
 very happy and the business
 was very good. The year was
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 were all well. The people were
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 a very good one.



